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LEADERSHIP IN FAITH-BASED SOCIAL
SERVICE ORGANIZATIONS

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Social Work

by
Veronica Esqueda


June 2008

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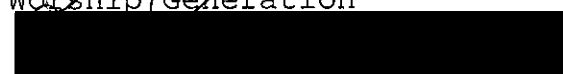
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ABSTRACT

The social work profession has largely ignored the role of character and spirituality for individuals in leadership positions in social service organizations. Spiritual beliefs have the power to influence, transform and sustain immense change in one's character, values, perceptions, and behaviors. Spiritual beliefs can be a personal source of strength in working with people and with managing with physical, environmental, and/or social-emotional stressors of every day life in the workplace.

This research study was exploratory in nature and used a mixed approach to learn firsthand from the intimate, personal, subjective experiences of spirit led leaders in faith-based social service organizations. The study conducted five personal interviews with women and men who are in leadership positions in two different faith-based social service organizations. This study also conducted a self-assessment servant leadership profile that measured 13 distinctive characteristics. The study explored spiritual leadership in an effort to illustrate the significance of spirituality when leading and/or working with individuals in social service organizations.

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First and foremost, I would like to thank God for His complete guidance and direction with this research project. I would also like to praise my Lord and Savior, Jesus Christ for blessing me with His wisdom, strength, and endurance throughout the entire program and for God's enabling hand in my life until the day of completion. I would also like to thank my parents, Felipe and Celia Esqueda for their love and support throughout the program. Mom and Dad, I could not have done this without you and I love you more than you know.

I would like to thank Dr. Thomas Davis for his encouragement and I extend my gratitude to Katharine Peake for her assistance. I thank my research advisor, Margarita Villagrana for her direction with this project.

I would like to thank Worship Generation and Union Rescue Mission for blessing me with the opportunity to conduct my research project with them; thank you Joey Buran, Andy Bales, and all of the participants that contributed to this study. I would like to thank my Christian family for all of their prayers! Finally, I thank God for the inspiration for this project!

DEDICATION

I dedicate this research project and my MSW degree to my Lord and Savior, Jesus Christ. Great is your faithfulness, thank God for Jesus Christ, the greatest servant leader that came to earth to save and to serve, not to be served. Thank you King Jesus for your unfailing love!

Proverb 3:5-6

Trust in Lord with all your heart,

And lean not on your own understanding:

In all your ways acknowledge Him; And He shall direct your paths.

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CHAPTER ONE

INTRODUCTION

This chapter provides an overview of (a) leadership in social service organizations, (b) the importance of character for individuals in leadership positions, (c) the value of a holistic leadership approach, (d) the methodology employed for this study.

Problem Statement

Quality faith-based social service organizations are founded on effective leadership. Effective leaders possess excellent qualities that inspire a steadfast leadership, "And great leaders are gleaned from the fields of good people-men and women of moral character, strength, and conviction" (Burke, 2004, p. 47). The purpose of this study is to examine leadership styles in faith-based social service organizations.

Historically, leadership issues in social service organizations have been the result of ineffective, dysfunctional leadership styles that have been implemented by individuals in organizational leadership positions (Chamiec-Case & Sherr, 2006; Groves, 2006; Lawler, 2007; Patti, 2000; Page & Wong, 2000). Rigid,

over controlling bureaucracies often employed autocratic and/or domineering leaders that were overpowering and unsupportive (Chamiec-Case & Sherr, 2006; Groves, 2006; Lawler, 2007; Patti, 2000; Page & Wong, 2000). Such leaders did not aspire to accomplish the organization's mission; they did not encourage teamwork, and the main concern for these leaders was power, profit and personal gain (Michaelson, 2004; Patti 2000; Spears, 1995). Social service organizations and the people they serve often experience organizational dysfunction because of oppressing, domineering, and/or inadequate leadership. The demise of a number of social service organizations has often been the result of ineffective, tyrannical, disingenuous, and/or grandiose type leaders that have misused and/or abused their power (Lawler; 2007; Michaelson, 2004; Northouse, 2007; Patti, 2000, p. 71).

Today, governing and officious leaders continue to cripple leaders and to destroy social service organizations because they do not encourage a collaborative team effort nor do they foster personal and/or professional growth. Leaders of this type continue to exist and they contribute to the manifestation of counter productive character traits in leaders (Patti,

2000; Lawler, 2007; Michaelson, 2004; Page & Wong, 2000; Spears, 1995). "Their individual greed and flawed characters might dispose them to unethical behavior" (Garcia-Zamor, 2003, p. 359).

According to Page and Wong (2000), society is expressing a strong need for ethical, genuine, engaging and effective leadership that calls attention to serving others first, that satisfies a common vision, that focus on the worth of others, and that contributes to the growth and development of individuals (Introduction, ¶ 1). The Greenleaf Center for Servant Leadership states that servant leadership promotes, "increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision making" (as cited in Page & Wong, 2000, Introduction, ¶ 2).

According to the Warren Bennis (2007), thriving and effective leadership embraces a unique set of attributes that all leaders appear to have in common and character is the fundamental component. Sarros, Copper and Hartigan (2006) articulate that, "A leader's character can be a key source of influence in the development of an ethical organizational culture" (p. 686). Thus, leaders that possess quality characteristics are indispensable

building blocks for the propagation of effective, professional, socially responsible, ethically equipped and responsive social service organizations for society (Sarros, Copper, & Hartican, 2006, p. 686). Character is also significant to leadership because the character of a leader becomes the organizational character within the social service organization; therefore, the organizational culture of a social service organization is a reflection of its leadership.

A leader's character is fundamental to social service organizations because leaders have the responsibility of employing effective leadership methods, of instilling the organizations code of ethics, and of influencing and developing the behavior and attitude of employees throughout the organization (Patti, 2000; p. 267-279; Kahn, 1991, p. 28-29). Additional leadership responsibility includes empowering the staff's self-concept and perception, establishing a healthy work ethic in the work environment, and cultivating and sustaining the organization's culture, vision, and mission (Patti, 2000, p. 267-279; Kahn, 1991, p. 28-29). Leaders initiate the pace for achieving the organization's mission; therefore, accomplishing

organizational and societal goals is dependent on the organizations leadership (Lawler, 2007, p. 133; Page & Wong, 2000, Leadership of the Future, ¶ 6).

Today, social services organizations can endure the demands of society by recognizing that resourceful leadership is a collaborative effort that happens when like-minded individuals with cohesive character traits unite to perform leadership responsibilities (Page & Wong, 2000, Leadership of the Future, ¶ 11). Page and Wong (2000) articulate that servant leadership is pragmatic because it is an altruistic and practical leadership approach that integrates principles of empowerment, total parity, team building, collaborative decision making/management, ethical practice and service provision into a leadership philosophy (Introduction, ¶ 3)

Sarros, Cooper, and Hartigan (2006) communicate that virtuous leaders reflect a credible persona and their values, integrity, ethics, and decision-making pattern is a reflection of their spiritual being (p. 683). In leadership, character is theorized to be the core component because a leader's character constitutes the main component that determines ethical work standards,

behavior and the organizational culture (Sarros, Cooper, & Hartican, 2006, p. 685). Likewise, the aim for organizational excellence begins with the leadership. Therefore, it is critical for leaders to be proactive, motivational, and influential individuals of esteemed character.

Character flaws in leaders are problematic because the need for power and control takes precedence over the organizations values, mission, purpose, and people (Garcia-Zamor, 2003, p. 359). Self-centered leaders typically have defective characteristics for leadership and according to the Sankar (2003), such leaders are likely to develop narcissism and as a result, a self-serving, unproductive environment with internal chaos maybe created. Such coercive type leaders often demonstrate unethical behavior that reflects a lack of concern, commitment, sincerity, purpose, and support. Their pursuit for power and personal gain creates a disgruntled organizational culture and according to Garcia-Zamor (2003), "But a dispirited workplace can manifest itself in low morale, high turnover, burnout, frequent stress-related illness, and rising absenteeism" (p. 355). Egotistic and/or histrionic type leaders

counteract the endeavor for a healthy organizational culture as well as the core values and integrity of the organization. Patti (2000) communicates that, "Opportunistic, self-serving and/or inconsistent decisional patterns reflect a lack of ethical grounding and create a morally ambiguous climate in the organization in which normative guidelines are not clear" (p. 9).

Derezotes (2006) notes that:

All levels of spiritual practice are seen as interconnected and inseparable across the range of practice. Thus, direct work with individuals, couples, families, and groups (microlevel practice), as well as leadership, administration, supervision, and activism with institutions, local communities, ecosystems, and global communities (macrolevel practice) all have common spiritual elements that can inform work on each level. (p. 2-3)

Spirituality is necessary to the social work profession because it is the basic dimension of human development that nurtures personal growth and it strengthens and empowers individuals to grow in their own abilities (Derezotes, 2006, p. 153; Hugen & Scales, 2002,

p. 160). Since social work drifted away from its spiritual roots in the late nineteenth hundreds, the profession has given spirituality very little significance and/or importance (Bullis, 1996, p. 1; Hugen & Scales, 2002, p. 98). The absence of spirituality in the profession, specifically leadership is an issue because it is the heart of helping and it is a holistic element that enables and empowers individuals. Likewise, spirituality is the core of empathy and care, the center of compassion, the fundamental cornerstone of practical wisdom and the powerful force of action for humanistic service provisions to humanity (Banks & Ledbetter, 2004; Barna, 1997; Burke, 2004; Derezotes, 2006; Hugen & Scales, 2002). Burke writes, (2004) "Great leadership is always based on the voice, vision, and values that transcend the, you, it, and now" (p. 56).

Social work pioneers, such as Jane Addams, Mary Richmond, and Graham Taylor, were influenced by spirituality and they had always envisioned their work as having a faith-based component based on spiritual beliefs (Brueggemann, 2006, p. 79-80; Popple & Leighninger, 2005, p. 71-76). Wright and McConkie communicate administrative social work ethics in social organizations were

inspired by the moral code of God's order (as cited in Patti, 2000, p. 71). However, secular values were disregarded in the late nineteenth century because of society's fascination with the scientific method and Social Darwinism (Patti, 2000, p. 71). According to Ressler, society abandoned traditional Biblical values and wisdom for the sophisticated knowledge of social science, empirical evidence and scientific logic (as cited in Huguen & Scales, 2002, p. 107). As a result, the profession modified its original mission to better suit the needs of a more modernized, shifting culture (Patti, 2000).

Ganje-Fling and McCarthy document that Sigmund Freud's influence and his disregard for the significance of spirituality in human development also developed a questionable disassociation between psychology and spirituality (as cited in Plenderleith, 1993, p. 4). According to Ressler, the work of Karl Marx, Emily Durkheim, and Sigmund Freud viewed religious organizations as oppressive social constructions that sparked neurotic impulses; thus, their work modernized the original social work theory and contributed to the secularization of the profession (as cited in Huguen &

Scales, 2002, p. 107). Ressler notes, "With respect to social work, friendly visiting was replaced with scientific charity, while religiously motivated compassion and caring gave way to social diagnosis" (as cited in Huguen & Scales, 2002, p. 107). Ressler notes that, "Secularism is a way of thinking that denies or ignores the spiritual dimension of life and discredits the value and contribution of religion" (as cited in Huguen & Scales, 2002, p. 107). The disengagement between social work and spirituality resulted from trepidations about providing services, incongruent values between religion and social work, and the professionalization of the profession by the Charity Organization Society (Modesto, Weaver, & Flannelly, 2006, p. 78).

According to Ressler, the social work profession was radically altered by the progressive era's worldview, which denied that healthy associations exist between the human development of individuals and spirituality (as cited in Huguen & Scales, 2002, p. 107). According to Huguen and Scales (2002), "Both the justice and love of God set forth and exemplified in the Judeo Christian tradition have given motivation and direction to much of western culture's charities" (p. 1). Because the

historical development of the social work profession was based on Judeo Christian values and beliefs (e.g., hull house, friendly visitors, charity organization society, civil rights movement, temperance and social gospel movement) it is ludicrous to dispute that the foundation of universal benevolence, charity work, and social justice is deeply rooted in the Biblical teaching of the Christian church (Hugen & Scales, 2002, p. 1; Mary, 2007, p. 18-19). Today, a number of professionals identify with the fact that social work is rooted in human behavior, psychology, and has embedded Judeo Christian foundational principles and language (Hugen & Scales, 2002, p. 1 & 145; Mary, 2007). Furthermore, a variety of social work professionals and authors acknowledge the importance of spirituality as it applies to human development as well as to the well-being of today's pluralistic society (Brueggemann, 2006; Chamiec-Case & Sheer, 2006; Hugen & Scales, 2002; Lawler, 2007; Mary, 2007).

According to Ressler, the National Association of Social Work (NASW) has given religious diversity an increased degree of significance in the revised version of the code of ethics. The North American Association of Christians in Social Work (NACSW) highlights the

association between Christianity and social work (as cited in Huguen & Scales, 2002, p. 98).

Policy Initiatives

Today, spiritual congregations and the social work profession are re-establishing strong partnerships to better address the issues in society. Faith-based social service organizations have increased their service provisions because of a number of legislative and legal changes that occurred during the Presidency of George W. Bush (Huguen & Scales, 2002, p. 5). In 1999, the Center for Public Justice reported that Section 104 of the Charitable Choice Act permitted faith-based organizations to receive government funding for their social service provisions without having to compromise any spiritual doctrines and/or undergo any unjustifiable corollaries in terms of internal operation adjustments, service provision, or spiritual activities (as cited in Huguen & Scales, 2002, p. 5). Today, faith based social service organizations and the Office of Community and Faith Based Initiatives unite and respond as advocates, brokers, facilitators, and catalyst in welfare and social policy issues (Huguen & Scales, 2002, p. 5). In a 2003 news

related interview, Akeer and Scales articulated that, "Social workers who are able to understand and relate to both the public (governmental) and faith based service communities are today in an important advantageous position to influence the development of policies and programs that help meet the important social needs in their communities" (as cited in Huguen & Scales, 2002, p. 5).

Micro and Macro Social Work Practice

In micro and macro social work practice leadership occurs at all levels the organization. Because micro and macro practice are interrelated, both fields of practice have an impact on each other. Greenleaf's servant leadership theory is agreeable to the role and function of social workers in both micro and macro practice because like social workers, servant leaders are relationship building, people oriented, and idealistic task oriented men and women that follow a very specific code of ethics and a value system that stems from their character and/or professional values (Page & Wong, 2000, Introduction, ¶ 2; Reid & Popple, p. 28). Ressler communicates that the NASW Code of Ethics now includes

religion and spirituality as an area that social workers are to be educated and skillfully trained in for both micro and macro practice (cited in Hugen & Scales, 2002, p. 98).

Purpose of the Study

The purpose of this study is to examine leadership in faith-based social service organizations. The issue that this researcher addressed is leadership styles in faith-based social service organizations and the character traits of spirit led servant leaders. This study addressed the issue of spiritual leadership because recent research by Page and Wong (2000) implies that spirituality and leadership are important factors that contribute to the healthy human development of individuals. Page and Wong (2000) theorize that, "We believe that leadership will be the primary factor in shaping human development and the course of human history and development" (Conclusion, ¶ 1). Hugen and Scales (2002), communicate that "Many social workers find the assumptions, beliefs, and values of the Christian faith helpful in providing a frame of reference for

understanding and responding to both individual and societal problems" (p. 2).

Research Method

This was an exploratory study. It used both a quantitative and qualitative research approach. The quantitative approach consisted of 35 self-assessment servant leadership surveys. The surveys took approximately 25-30 minutes to complete. The respondents from a Christian congregation included four male pastors, eight male deacons, and two women that supervise and lead ministry services. Participants from Union Rescue Mission included 21 individuals in leadership positions (such as senior leaders, supervisors/directors, and pastors/chaplains). The participants evaluated themselves as servant leaders on the basis of twelve specific attributes that have been identified as servant leadership characteristics by the Greenleaf Center for Servant Leadership (as cited in Page & Wong, 2000). Presuming that the respondents are self-aware and truthful, self-rating scales is constructive to leadership because leaders are able to self-examine their personal leadership philosophy, attitudes, conduct, and

rate themselves a servant leader appropriately (Page & Wong, 2000, Measuring the Profile of Servant Leadership, ¶ 7). Self-rating is useful in leadership because it stimulates critical thinking and self examination; thus, it facilitates character development and strengthens leadership performance (Dennis & Bocarnea, 2005; Page & Wong, 2000; Washington, Sutton, & Feild, 2006).

The Self-Assessment of Servant Leadership Profile instrument used in this study was originally created by Page and Wong (2000). The original instrument contains a list of 100 items. This researcher modified the instrument and reduced it to a list that contains 70 items that were suitable for this particular leadership study. The 70-item list measured 12 distinct characteristics of a servant leader. Campbell noted that it is important for leaders to comprehend and to identify with how character traits contribute to leadership style, convictions and responsibilities (as cited in Page & Wong, 2000, Four Orientations of Servant Leadership, ¶ 7). Measuring characteristics is wise and necessary in leadership because a number of leadership theories suggest leadership style and/or approach is motivated by a leader's character and their inner being dictates how

they lead as well as the ethical choices they make (Page & Wong, 2000).

A quantitative instrument was used to examine the individual character traits of 35 servant leaders in an effort to understand Greenleaf's leadership theory as well as to help understand the servant leadership approach. Page and Wong (2000) propose that self-rating is helpful leadership activity because the results help servant leaders identify areas of strength and areas that call for improvement (Measuring the Profile of Servant Leaderships, ¶ 7).

All 35 participants were asked to answer the following qualitative question, "Briefly describe the foundation of your leadership and how it relates to your character?" This question was asked for the purpose of examining if a correlation exists between the spiritual leadership styles and spiritual beliefs of leaders as a collective group of servant leaders. Page and Wong (2000) express that, "In servant leadership, self-interest gives way to collective human development" (The Concept of Servant Leadership, ¶ 4).

A qualitative approach was conducted for the purpose of gathering key information that fosters firsthand

knowledge about the respondents' individual and personal leadership experiences as they relate to their spiritual beliefs in an effort to gain insight on how the participant's spiritual beliefs influence their leadership style and character. The study evaluated how the spirituality of five leaders influences their leadership and character. This researcher held personal interviews with two pastors from a Christian congregation and also with three individuals that are in senior leadership positions at Union Rescue Mission. The interviews took approximately 30 minutes. The following are examples of some of the questions that this researcher asked the respondents to answer: "What are your key values?" "How do you determine right from wrong?" and "What has been your experience with the Almighty?" These questions explore the extent to which the spiritual beliefs of the five individuals influence their daily leadership roles as well as their individual character.

The anthropological narrative instrument is an interpretive assessment questionnaire and the questions were designed to elicit profound levels of personal revelation and life stories (Hugen & Scales, 2002,

p. 179). This researcher provided the respondents with personal yet general information about her spiritual beliefs prior to the interview and this helped to develop rapport with the participants prior to the disclosing of their personal information. Krill communicates that establishing trust with the respondents is essential because spiritual values and religious rituals are extremely sensitive and personal topics for many individuals. Therefore, this researcher made it a point to engage the respondents with a personal introduction (as cited in Holmes, 2007).

According to Lukoff, Lu, and Turner, quantitative measures are the most common forms of instruments that are used when measuring spirituality (as cited in Holmes, 2007). Franklin and Jordan state that quantitative instruments are remote methods of measures and they are conflicting to the values of the profession; thus, a more suitable method for measuring spirituality seems to be with a qualitative measure because the open ended questions create a systematic oriented discussion and an affable, comfortable ambiance (as cited in Holmes, 2007).

Page and Wong, (2000) infer that there is a developing interest in leadership studies that involve

characteristics because character defines the inner being and the heart of a leader (The Concept of Servant Leadership, ¶ 2). As discussed in Page and Wong's literature (2000), Greenleaf states that the inner qualities of leaders can be determined by the quality of his/her performance; thus, the attention in leadership should center on the leader's internal qualities (as cited in Four Orientations of servant Leadership, ¶ 8).

Significance of the Project for Social Work

This study is significant to the profession because social work literature has presented a small amount of empirical attention to the philosophies of leadership and to organizational performance (Gellis, 2001, p. 17). This leadership study is also significant to the profession, "Because organizations are subsystems of the larger social system; they import societal values, beliefs, and ideologies that are manifested in the attitudes and behaviors of the staff they recruit and the structures they create" (Patti, 2000, p. 428). Patti (2000) expresses that leadership in social service organizations is important because, "The community experiences the agency through its workers" (p. 427). According to

Mizrahi and Burger, "Leadership in the social work profession has taken on greater importance in response to social, cultural, economic, and political forces that shape social services provision" (as cited in Lawler, 2007, p. 124) thus, leadership studies are imperative to the social work field.

Organizational leadership studies are necessary in the social work profession because organizational survival depends on the abilities, efficiency, and disposition of the organizations leaders (Sarros, Cooper, & Hartican, 2006, p. 683). Organizational leadership studies are critical to the profession because, "Our society is hungry for wisdom about leadership because people feel the need, every day in their work-places, churches, government offices, and voluntary organizations for authentic, inspiring leadership" (Michaelson, 2004, p. 127). Thus, professional social workers ought to be proficiently equipped to serve a society that is yearning for promising leaders in the private and public sectors of both micro and macro practice. Huguen and Scale (2002), communicate the profession is showing an increasing interest in spirituality and social work thus, an emerging movement is acknowledging that, "...spirituality

and religious beliefs are integral to the nature of the person and have a vital influence on human behavior" (p. 3). As a result, spiritual and religious qualities are being accepted as important aspects of the profession, throughout all levels of the helping process, and in all areas of micro and macro social work practice (Hugen & Scale, 2002, p. 3).

The results of this study may increase leadership awareness in the social work profession and it may encourage an effective, genuine and valuable spiritual and altruistic leadership style that is beneficial for the individuals in leadership positions, for social service organizations as a whole, and to the surrounding community. It is hypothesized that there is a positive correlation between the leadership styles, the character traits, and the spiritual beliefs of the leaders. This study is designed to answer the following two research questions: "To what degree do servant leaders possess the 12 attributes of servant leadership characteristics?" and "Are spiritual leadership styles correlated with spiritual beliefs?"

Summary

The chapter discussed ineffective leadership in social service organizations and the importance of quality character traits for individuals in leadership positions. It also addressed the value of spiritual leadership in social service organizations and it gave a brief description of the methodology that will be used in this study.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The following chapter will provide (a) an overview of the existing social work literature on spiritual and organizational leadership, (b) define organizational leadership, (c) define spirituality and holistic leadership, (d) explain the role and function of faith-based organizations, (e) explain the role and function of leaders. The chapter will also comprise an overview of three leadership models used in study.

Social Work Literature

In 2004, Social Service Abstracts reported that Social Work Administration printed 633 articles between the years 1978 and 2003 (as cited in Chamiec-Case & Sheer, 2006, p. 268-269). However, all of the authors neglected to benchmark the subject matter of spirituality and/or religion in their subtexts, headings, and/or abstracts (as cited in Chamiec-Case & Sherr, 2006, p. 268-269). Ressler reports that a 1997 analysis by Cnaan and Winberg found that 1500 handouts were distributed at the CSWE Annual Program Meetings from

1990-1994 (as cited in Huguen & Scales, 2002, p. 107). Only two handouts discussed current social service provision issues that faith-based social service organizations face and thirty of the handouts addressed religion and/or faith-based service delivery. Additional inquiries by Ressler discovered that, with the exclusion of the Charity Organization Societies, twenty of the most widely used academic books in the social work education field did not present any congregational or sectarian characteristics of the profession (as cited in Huguen & Scales, 2002, p. 107). Additionally, Ressler reports that Cnaan and Weinberg's analysis revealed that only ten out of fifty social welfare syllabi presented material about religiously-affiliated social service provisions (as cited in Huguen & Scales, 2002, p. 107-108). According to Ressler, this information suggests that, "Positive sentiments from social work pioneers about spirituality and religion have been largely expunged from historical accounts of social work" (as cited in Huguen & Scales, 2002, p. 108). Therefore, Jane Addams' vision of the momentous involvement of Christianity in the settlement house movement and Mary Richmond's sanguine sentiment about church related ministry and/or charity work as well

as the churches' divine responsibility to assist the underprivileged and disenfranchised in society are infrequently recognized (Hugen & Scales, 2002, p. 108).

Chamiec-Case and Sheer (2006) report that social work literature has been conveying a growing spiritual resurgence in the profession during the last two decades (p. 268). Ressler reports that a large portion of the new literature is now discussing spirituality as it relates to social work and few secular colleges/universities are integrating spirituality into the curriculum (as cited in Hugen & Scales, 2002, p. 98). Likewise, Ressler notes that social work conferences are now offering workshops that draw attention to the therapeutic and empowering nature of spirituality (as cited in Hugen & Scales, 2002, p. 98).

Despite this fact, the majority of the literature deals with direct social work practice between the professionals and their clients (Chamiec-Case & Sheer, 2006, p. 268). The literature fails to address how social work professionals themselves incorporate their spiritual beliefs within the non-direct practice areas of their work environment. The non-direct practice areas consist of professional working relationships between

colleagues/subordinates, work performance in relation to behavior and attitudes, and with allegiance to the vision, mission, and purpose of the organization (Chamiec-Case & Sheer, 2006, p. 268). Wyld, Cappel, and Hallock mention that management leadership literature significantly addresses the importance of spirituality, "...including a strong emphasis on the impact of the spiritual beliefs, values, and practices of organizational leaders on their actions and decisions at work" (as cited in Chamiec-Case & Sheer, 2006, p. 269).

Organizational Leadership Literature

According to Lawler (2007), organizational leadership interest in the social work profession has gained significant attention in the 21st century. Lawler (2007) communicates that historically; obsolete leadership models create totalitarian, military type command and control type leaders with temperament issues that are not conducive for leadership in social service organizations (p. 124). Traditional homogeneous, hierarchical and/or despotic leadership paradigms do not develop competent, authentic leaders of quality character. Instead, these leadership models create

internal organizational chaos and the end result for many of the social service organizations is failure because they cannot effectively respond to the needs of the employees, to the population of people they serve, and they are unable to accomplish the organizations' mission and/or purpose (Lawler, 2007; Patti, 2000; Prohel, 2001). Social work leadership literature is comparatively new and progressively developing. (Lawler, 2007; Northouse, 2007). As a result, "Leadership in organizational groups or work teams has become one of the most popular and rapidly growing areas of leadership theory and research" (Northouse, 2007, p. 207). Leadership studies theorize that a supportive and good spirited organizational culture is the result of leaders that possess quality characteristics (Sarros, Cooper, & Hartican, p. 685).

Leadership Defined

In order to examine leadership in faith-based social service organizations, the term leadership must first be defined. A plethora of leadership theories, definitions, and over 65 different paradigms have been developed for the purpose of attempting to define and give explanation about the diverse aspects of leadership in the last 60

years (Northouse, 2007, p. 2). For clarification, the individuals who engage in leadership will be identified as leaders and the individuals whom leadership is directed toward will be called followers/subordinates (Northouse, 2007, p. 3). Because leadership is a paradoxical universal occurrence, it is widely understood yet difficult to define.

According to Northouse (2007), leadership is an interactive event in which an individual influences an assembly of people for the purpose of accomplishing a common good (p. 3). Effective leadership consists of influencing and it puts prominence on how the leader affects the follower (Northouse, 2007; Spears, 1995). Northouse communicates (2007), that followers are not inferior to their leaders. Similarly, Hollander articulates that, "Leaders and followers must be understood in relation to each other" (as cited in Northouse, 2007, p. 4). Burns states that efficient leadership occurs between cohesive groups of individuals that have a collective vision about leadership; therefore, a collaborative relationship ought to exist between leaders and followers (as cited in Northouse, 2007, p. 4).

Burns articulates that, "leadership is a two-way transformative and intrinsically moral relationship between a leader and his follower" (as cited in Sison, 2003, p. 38) and their reverent interaction instills a moral transformation between the two parties. In every area of practice (e.g., therapists/clinicians) social workers are to foster the personal growth and help shape the ethical choices of their clients; therefore, they are professionals that are expected to have a moral influence over those they lead.

Servant leadership is practical for leadership in today's social service organizations because it encapsulates the ethical principles of the social work profession. Furthermore, Greenleaf's servant leadership theory outlines the ethical behavior that is established in the profession's code of ethics and servant leadership is a delineation of the relationship that ought to exist between fellow working professionals as well as their clients. Because groups are the circumstances in which leadership occurs, "Leadership involves influencing a group of individuals who have a common purpose" (Northhouse, 2007, p. 3). According to Patti, (2000) leaders in social service organizations have the social

responsibility of empowering the organization, which includes the body of employees as well as the individuals that they provide services for. Ciulla (2003) explains that, "Leadership is a social construction shaped by moral values and the cultural practices and beliefs of society" (p. 299).

A prominent leadership paradigm for social service organizations is one that serves as a prototype and one that encourages altruistic behavior that is influential, multidirectional, and one that promotes dyadic communication between leaders and followers because, "Influence in one direction tends to enhance influence in other directions" (Ciulla, 2003, p. 3). A leader's character is fundamental to leadership because, "Rather, leadership provides a moral compass and, over the long term, both personal development and the common good are best served by a moral compass that reads true" (Bass & Steidlmeier, 1998, p. 7). Northouse (2007) explains that, "The word ethics has its roots in the Greek word ethos, which means customs, conduct or character" (p. 342). This fact is significant to leadership because a leader's moral code determines his/her conduct and character (p. 342). Ethical leadership is important in social

service organizations because of the sensitive and personal human issues that these organizations address. Greenleaf's servant leadership theory conceptualizes that the purpose of leadership is to serve humanity (as cited in Spears, 1995). Therefore, functioning as a servant leader is a leader's deliberate, cognizant choice to deny self, to serve others first, and to function benevolently for a worthy purpose and for the common good of the organization/society (Spears, 1995). According to Northouse (2007), the concept of serving others has gained an escalating amount of attention in organizational leadership literature in the last decade (p. 349).

Character

A study by Bennis and current research by Calabrese, and Roberts suggests that character is the fundamental constituent for authentic, relational, and conversant leadership (as cited in Sarros, Cooper, & Hartigan, 2006, p. 685). A number of leadership studies (Chamiec-Case & Sherr, 2006; Page & Wong, 2000; Spears, 1995) suggest that leaders of exceptional character structure a supportive and favorable organizational culture and the

positive spirit of energy is felt throughout the organization. The current leadership study highlights the 12 attributes of servant leaders because many authors have theorized that the character of servant leaders is a key component to thriving, resourceful, bona fide, and professional leadership (Barna, 1997; Bass & Steidlmeier, 1998; Burke, 2004; Page & Wong, 2000; Spears, 1995).

Barna (1997) implies that leadership characteristics are a reflection of a leader's individual persona and this is important in leadership because character is the stimulus that influences the professional working relationships that a leader generates throughout the organization as well as the formation of a leader's virtues. Character is also the dynamic force that guides a leader's decisions, motives, perspective, ethical conduct/attitude, and moral standards (Barna, 1997). According to Page and Wong (2000), because a leader's character affirms the standards for the organization, individuals are likely to rise to the high standards that he/she establishes.

Spirituality

According to Canda, the common definition of spirituality in the social work profession is, "the basic

human drive for meaning, purpose, and moral relatedness among people, with the universe, and with the ground of our being" (as cited in Huguen & Scales, 2002, p. 96). Ressler communicates that "Human beings from this perspective are viewed as more than physical beings determined by their basic drives as Freud suggested, by the economic system as Marx believed, or by the environment as Skinner argued" (as cited in Huguen & Scales, 2002, p. 96). Ressler states that, "A spiritual perspective holds that at the core of the human being is a search for meaning, the desire to know, and the yearning to be connected" (as cited in Huguen & Scales, 2002, p. 96). Ressler theorizes that, "Spirituality is just as inherent to human existence as biology, psychology, and sociology" (as cited in Huguen & Scales, 2002, p. 96). Therefore, spirituality can be recognized as part of a human beings psyche that pursues transcendental values, meaning, purpose and interrelatedness.

Although there are a variety of definitions for spirituality, this study will employ Garland's following definition that overlaps with faith and supports this study: "Spirituality refers to the individual,

interpersonal, and transcendental behaviors and experiences through which we express and develop faith" (as cited in Huguen & Scales, 2002, p. 122). Garland's definition implies that, "Spirituality then, is the behavior component that which we do because of our beliefs and understanding of God or the power that transcends our own" (as cited in Huguen & Scales, 2002, p. 122). This definition expresses that spirituality is an influential, supernatural force that empowers and enables individuals; thus, it is the driving force behind the leadership in faith-based social service organizations (Chamiec-Case & Sheer, 2006; Spears, 1995).

The conceptual distinction between spirituality and religion is that spirituality imparts a collective basic set of beliefs, informal rituals, and dialect that amalgamates distinctions between diverse religions as well as religious doctrine and scientific knowledge (Derezotes, 2006; Huguen & Scales, 2002). A spiritual survey analysis by Mitroff and Denton revealed that professionals that work in the public sector viewed spirituality as an all-inclusive, universal occurrence and religion was recognized as a narrow-minded, dogmatic phenomenon (as cited in Garcia-Zamor, 2003, p. 358).

Because religious beliefs often correspond with spiritual beliefs, the two can often co-exist; however, for the sake of competent social work practice, it is important to distinguish spirituality from religion (Garcia-Zamor, 2003, p. 358).

Skilled social work professionals ought to know that spirituality is a personal phenomenon and religion is a social phenomenon. According to Laabs spirituality, "It's about knowing that every person has within him or herself a level of truth and integrity, and that we all have our own divine power" (as cited in Garcia-Zamor, 2003, p. 358). Because of the social work fundamental belief and the code of ethics value that all human beings have intrinsic dignity and value, skillful social work practitioners should be able to comprehend this coinciding fact (Hugen & Scales, 2002). Spirituality is an indispensable feature of leadership because spirituality has the power to influence positive social change, enhance well-being of staff members, to motivate ethical conduct, to stimulate organizational efficacy, to enrich the organizational culture, and improve performance and progress turnout in the work environment (Chamiec-Case & Sheer, 2006; Garcia-Zamor, 2003).

Garcia-Zamor (2003) communicates that spirituality is a powerful force that enables understanding of human behavior in society.

Garcia-Zamor (2003) notes that:

It means engaging the world from a foundation of meaning and values. It pertains to our hopes, and dreams, our patterns of thought, our emotions, feelings, and behaviors. (p. 356)

Faith-Based Organizations

Before discussing the role and function of leaders in social service organizations, it is necessary to define and understand the purpose and function of social service organizations. According to Spears (1995), social service organizations exist to serve and offer support to humanity and to create a humanistic value in society (p. 302). Likewise, faith-based social service organizations identify with underprivileged individuals/families in society for the purpose of building their autonomy so they could prosper in life. In doing so, they help meet the basic physical needs for individuals and families in society. Faith-based social service organizations provide human services; however an

element of faith is integrated within these organizations and the services they provide are typically guided by the spiritual beliefs of the leaders and/or some form of holistic practice (Barker, 2003; Monsma & Soper, 2006).

Faith-based organizations develop ministry activities that foster spiritual and social-emotional growth. Such activities include outreach services that help prevent and/or alleviate social tribulations and faith-based organizations are valuable change agents that provide social control in society. According to Ressler, an illustration that supports this comment is Jane Addams' Christian humanitarian view which states, "Certain it is that spiritual force is found in the Settlement Movement, and it is also true that this force must be evoked and must be called into play before the success of any Settlement is assured" (as cited in Hugan & Scales, 2002, p. 108).

Spirit lead social service organizations are valuable to society because they provide holistic programs and services that motivate personal transformation with an optimism that offers enduring resolutions for individuals (Hugan & Scales, 2002). Servant leadership is advantageous for social service

organizations because it is a paradigm that enhances individual human growth and promotes teamwork (Spears, 1995). According to The Urban Institute (2001), policymakers are requesting for spiritual entities to increase their involvement for the purpose of strengthening communities (p. i). According to Brueggemann (2002), faith-based organizations are ontological communities that personify societies of meaning. As a result, these entities often become the spirit and heart of society because they offer sociable community ministry services/programs for the homeless, sick, elderly/youth, and they frequently engage in crisis interventions when the primary social systems fail (Brueggemann, 2002).

Hasenfeld articulates that, "What sets human service organizations apart from other organizations is a combination of attributes emanating from the fundamental fact that they work on people to transform them" (as cited in Patti, 2000, p. 90). For this reason, social service organizations have the social responsibility of demonstrating professionalism, an ethical organizational culture, respectable conduct, and of perpetuating and encouraging honorable principles of human behavior for

society (Patti, 2000, p. 90). Historically, the moral fiber and societal values in American society are rooted in Judeo Christian beliefs; thus, a principal purpose of faith-based organizations is to contribute to a healthy society by helping to sustain this foundation (Reid & Popple, 1992; Sherman, 2002). Huguen and Scales (2002) corroborate the historic fact that in American culture, Christian spirituality is the component in society that circulates social order and that affords ethical rationale to the political, social and charity organizations.

Role and Function of Leaders

Kahn (1991) indicates that effective leaders provide vision and direction throughout the organization. Kahn communicates that organizational leaders are individuals that can lead a multitude of people well providing vision and direction (p. 21). Such, "Leaders can appeal to the common feeling and hopes that bind a group together" (Kahn, 1991, p. 21). According to Spears (1995), servant leaders cultivate personal growth in individuals and they encourage individuals to prosper in society. Furthermore, Spears (1995) suppositions that servant leaders in social

service organizations encourage followers, such as staff, clients, and volunteers to mature in their own human and professional development. In addition, they set realistic goals that help workers/people develop direction in their personal lives for the common good of the organization and society (Spears, 1995). Servant leaders inspire and cultivate the belief that all individuals within the organization have intrinsic worth beyond their tangible contributions by nurturing and attending the needs of the human spirit (Spears, 1995, p. 7 & p. 75).

A number of authors agree that the responsibilities of leaders in social service organizations consist of executing the following responsibilities: articulate and implement the organization's mission statement, define reality, instigate and stimulate change as needed, provoke critical thinking, communicate effectively, monitor/evaluate the progress of the organization's programs, and develop commitment, competence, and character in followers/subordinates for the purpose of developing new leaders that will contribute to help meet the needs of the organization (Kahn, 1991; Lawler, 2007; Page & Wong, 2000; Prohel, 2001). Because leaders in social service organizations have a number of

responsibilities, leadership in social service organizations ought to be influential, authentic, inspiring, interpersonal, and leaders ought to share the burden of leadership responsibilities. Resourceful leaders in social service organizations recognize that efficient leaders do not work alone; therefore, these leaders must be team players in order to better accomplish the organization's vision, goals and mission (Patti, 2000; Prohel, 2001; Kahn, 1991).

Theory Guiding Conceptualization

Several leadership theories and models have been developed to help improve leadership as well as the organizational culture within social service organizations. Though it is not the scope of this study to address each theory, the literature has identified three models that guide this study and are particularly noteworthy:

- (1) Servant-Leadership theory by Greenleaf,
- (2) Transformational Leadership theory by Bass
- (3) Leadership Character by the Turknett Leadership Group.

Servant Leadership

The servant leadership theory was established by Robert K. Greenleaf (Spears, 1995). The disorder in American Universities in the sixties disturbed Greenleaf and inspired his theory and work. Greenleaf's work challenged academic establishments and/or business institutions to think about their civil and social responsibility of contributing to the development of emergent leaders that have a desire to improve society through collaborative and cohesive courses of action (Boyum, 2006, p. 8; Spears, 1995). According to Page and Wong's literature (2000), Greenleaf's hope for the future was to develop and see that, "leaders will bend their efforts to serve with skill, understanding, and spirit, and that followers will be responsive only to able servants who would lead them" (The Current Popularity of Servant Leadership, ¶ 2).

Servant leaders are believed to be men and women whose actions are motivated by their character, which embraces their instilled virtues and intrinsic beliefs (Page & Wong, 2000). Page and Wong (2000) describe servant leaders as influential leaders whose principal purpose is to serve others first because it gives them an

opportunity to influence and enable individuals in both their professional and personal development (The Concept of Servant-Leadership, ¶ 4). In addition, servant leaders aim to collectively satisfy organizational goals for the common good of the organization and society. Serving others first and/or being other centered validates that servant leaders have the best interest of the organization as a whole at heart (The Concept of Servant-Leadership, ¶ 4).

Servant leaders are distinguished from other leaders because they lead an organization with integrity and humility. Servant leaders are also different because they have compassion for people; they empower and encourage others to prosper in life as a servant leader; they are visionary leaders that remain in touch with knowledge and lessons of the past in spite of the present and/or future circumstances. Furthermore, servant leaders are unlike other leaders because they practice servanthood; they model the behavior they wish to create; they work as cohesive team members; organizational goals are set collectively as a team, and they unite in prayer to make difficult organizational decisions (Page & Wong, 2000; Spears, 1995). Servant leaders are unique because they

complement each others' strengths and they confront their individual and collective weaknesses in a constructive, systematic manner for the purpose of facilitating personal and professional growth in one another (Spears, 1995).

Servant leaders remain focused on accomplishing results that parallel the organization's values, integrity, and mission. Furthermore, they are proactive leaders that delegate leadership responsibilities throughout the organization (Page & Wong, 2000; Spears, 1995). Aside from a universal set of traits, servant leaders are different from other leaders because of their decision making pattern, leadership concepts that are applied, the manner in which they exercise leadership responsibilities, and who they consult with when making difficult organizational decisions (Page & Wong, 2000, The Concept of Mesuring Servant Leaderhsip, ¶ 5). For instance, Garcia-Zamor (2006) articulates that a number of organizational leaders are now engaging in the universal practice of spiritual prayer. According to Garcia-Zamor (2006), a 1999 article in a popular news magazine announced that corporate prayer is a growing trend within organizations because of the universal

belief that divine intervention occurs through prayer to a higher power; thus, the urgency to increase humanitarian efforts, to improve the world, and to strengthen social justice is being addressed through cooperate prayer in many of todays' organizations (p. 356). A qualitative study conducted by Chamiec-Case and Sheer (2006) found that social work administrators incorporate their spiritual beliefs by verbalizing profound spiritual principles and they emulate their behavior and active decisions according to the conduct and character of Jesus Christ and/or other spiritual models (p. 275). Spiritual leaders in faith-based social service organizations embrace the great and powerful concept of servanthood. Current literature theorizes that servant leadership is empowering because its spiritual overtone facilitates personal growth, it promotes altruistic and steadfast social behavior well motivating a team effort that aims to serve others for the shared good (Ciulla, 2003; Blackaby & Blackaby, 2001; Hugen & Scales, 2002; Page & Wong, 2000; Spears, 1995).

Page and Wong (2000) note that:

Servant-leaders typically gave a passionate zeal for creating a preferred future. Then again, Hitler,

Mussolini and Jim Jones all had visions. What differentiates servant-leaders from manic dictators is their deep desire to pursue the vision from the basis of humility, empathy, compassion, and commitment to ethical behavior. In short, they articulate a vision and then enable, ennoble, and empower those around them to work for the attainment of that vision. In essence, servant leadership represents a pull rather than a push model of vision attainment. (The Concept of Servant Leadership, ¶ 16)

Greenleaf's servant leadership ideology theorizes that effective and responsible leaders are the result of intrinsic convictions that manifest through their actions and conduct as they develop the heart and characteristics of a servant leader. According to Hemert, "Charity Organizations' leadership believed that people were born morally neutral; they were intrinsically neither good nor bad. They were born with the capacity to shape their own character and thus had a moral obligation to self-improvement" (as cited in Hugen & Scales, 2002, p. 47). The attributes of a servant leader are developed over time as he/she matures and increases in his/her

understanding and appreciation of leading with a servant's heart and mind. Servant leadership is described as a journey of self-awareness and personal transformation that inculcates transcendent values, altruistic wisdom, and insight (Page & Wong, 2000). Servant leadership is a life-long transformational perspective and/or approach to life and work. At the core of servant leadership is character, in essence, a way of living that has the potential to create a positive change throughout society (Page & Wong, 2000). Likewise, "Mastering servant-leadership is a lifelong learning process" (Measuring the Profile of Servant-Leadership, ¶ 6).

Page and Wong (2000) note that:

Several authorities on servant leadership have suggested that to learn servant leadership, individuals need to undergo a journey of self-discovery and personal transformation. The secrets of servant leadership are gradually revealed to them through listening to their inner voice as well as the voice of those who have discovered the truth. (The Concept of Servant Leadership, ¶ 3)

Bender theorizes that servant leadership begins from within a leader's heart because all of their motives and actions flow from within their inner being (as cited in Page & Wong, 2000, *The Concept of Servant Leadership*, ¶ 2). Because character defines who we are and what we value, virtuous attributes are essential for servant leaders because servant leadership is a fundamental keenness to serving others with integrity, compassion, and humility. According to Page and Wong (2000), the heart of a servant leader develops from the sincere desire to serve others for the common good. As a result, the derivation of meaningful work results from the deep ambition to serve team members; thus, servant leaders become aware of personal and team member responsibilities while performing leadership duties independently as well as collectively.

A number of authors have noted that that Greenleaf's servant leadership theory inspires vision, establishes a heartfelt veracity and integrity, and that servant leaders are influential because they are driven by transcendent values (Chamiec-Case & Sherr, 2006; Page & Wong, 2000; Spears, 1995). Collins and Porras state that quality faith-based social service organizations are able

to endure the growing ills of society as well as the funding constraints that they face because of their transcendent leadership foundation, core values, and spiritual beliefs (as cited in Page and Wong, 2000). Likewise, they exist for the purpose of transforming lives/communities for the shared good of society; thus, their interest to contribute to the well-being of human existence surpass financial success and the spiritual force within the organization is what renews and sustains them (Page & Wong, 2000).

According to Page and Wong (2000), most organizations apply the pyramid structure of leadership where the primary leader is usually positioned at the highest point of the pyramid. Page and Wong (2000) indicated that, "To function within the servant leader model, however, the entire organizational structure must become fluid and function like the sand in an egg timer that flows both ways" (Leadership of the Future, ¶ 4). Although the organization's chief leader(s) creates the organization's vision/mission, proactive involvement and dynamic participation of all of the leaders/staff must occur within the organization in order to accomplish the vision, mission, and goals of the organization.

Sustaining the values, a healthy organizational culture, and proficient functioning of the organization begins at the apex of the pyramid but must circulate throughout the organization and to the lowest point of the pyramid (Page & Wong, 2000, *Leadership of the Future*, ¶ 5). According to Page and Wong (2000), every leader in the organization serves to enable one another as well as his/her followers/subordinates. Effective servant leaders develop capable and proficient leaders that are able to execute the responsibilities that have been entrusted, to identify and understand the purpose of the organization, and they are committed to their individual leadership responsibilities as well as to the mission of the organization (Page & Wong, 2000; Patti, 2000; Prohel, 2001,). Page and Wong communicate that, "Servant leadership is consultative, relational, and self-effacing in nature" (*Leadership of the Future*, ¶ 10). Servant leadership agrees with the ethical principles of the social work profession, which include recognizing the central importance of human relationships, respect for the inherent dignity and worth of each individual, and upholding integrity of the profession by behaving in a

trustworthy manner (Hepworth, Rooney, Rooney, Gottfried, & Larsen, 2006).

Greenleaf's Servant Leadership theory has been extended by a number of authors and the literature has concurring attributes of servant leaders (Page & Wong, 2000). Servant leadership is an emerging leadership approach whose popularity is quickly advancing and according to Spears (1995), "Servant-leadership is providing a framework within which many individuals are helping to promote the way in which we treat those within the institutions" (p. 2).

Greenleaf's servant leadership theory is empowering because it brings hope and guidance for a new era in human development. Likewise, it identifies skills and strengths in others and servant leaders have the ability to collectively transcend their personal strengths and convictions with the intent to progress the needs of the organization as well as the population of people that it serves (Spears, 1995; Sision, 2003, Page & Wong, 2000). Despite the fact that this paradigm has Christian Biblical roots and makes use of religious vernacular such as God, soul and/or spirit, it has no cultural and/or religious boundaries. Greenleaf's leadership theory is

currently being applied in secular and non-secular organizations of all types (Spears, 1995). It is especially appropriate for the social work profession because it reinforces ethical behavior as well as principles and values of the profession (Reid & Popple, 1992; Spears, 1995). In addition, it integrates psychosomatic ideologies such as personal growth, human development, and self-perception. Likewise, it amalgamates organizational leadership terminology such as shared vision and competent organization (Page & Wong, 2000, The Concept of Servant Leadership, ¶ 1).

Page and Wong (2000) note that:

Servant leaders "walk the walk" and are accountable for what they do. They achieve institutional objectives by fostering community spirit, seeking the common good as prime motivation, seeing work as a partnership of service, and exercising good stewardship resources. (The Concept of Servant Leadership, ¶ 10)

According to Clark, Clark, and Campbell leadership characteristics can be methodically studied and they are scientifically measurable (as cited in Page and Wong, 2000, Measuring the Profile of Servant-Leadership, ¶ 3).

Page and Wong (2000) indicate that an individual's character is the heart of servant leadership. According to Page and Wong (2000), servant leadership is a conviction of the heart and a fundamental attitude of servanthood that influences leadership style, how leaders carry out their responsibilities, and how leaders work with followers/subordinates.

This study measured 12 distinctive servant leadership attributes because character defines the overall persona of individuals, which includes what they value, principles they live by, virtues, and integrity of a person (Page & Wong, 2000). The following have been identified as ten characteristics that are fundamental to the development of servant leaders by Larry Spears, the CEO of the Greenleaf Center and they are based on Greenleaf's writings (as cited in Page & Wong, 2000).

Page and Wong (2000) note that:

1. Listening-This encompasses listening receptively to what is being said, as well as listening to one's inner voice.
2. Empathy-This is related to active listening. In addition, empathetic listeners also demonstrate

acceptance and understanding of co-workers and subordinates.

3. Healing-True servant leadership is a force of transformation, which provides healing to self and others, so that wholeness can be achieved.
4. Awareness-This attribute includes both general and self-awareness. A servant leader-not only understands the situation in a holistic way, but also understands his or her own limitations.
5. Persuasion-Servant leaders seek to convince others and build consensus within groups; they do not use positional authority to coerce compliance.
6. Conceptualization-Servant leaders demonstrate broad-based systems thinking and provide the visionary concept for an organization.
7. Foresight-Servant leaders understand the lessons from the past, the reality of the present, and the likely consequence of a decision for the future.
8. Stewardship- This is based on Peter Block's concept. He defines stewardship as holding the

institution in trust for the greater good of society. Servant leaders also stress the need for leaders to serve the needs of others.

9. Commitment to Growth of People-Servant leaders take an active interest in growth and well being of every one in the organization; they take concrete actions to stimulate the personal and professional development of their workers.
10. Building community servant leaders not only build a sense of community among those who work within an institution, but also among people in the larger society. According to Greenleaf (1991, p. 30) "all that is needed to rebuild community as a viable life form for larger numbers of people is for enough servant leaders to show the way, not by mass movements, but by each servant leader demonstrating his own unlimited liability for quite specific community-related group" (Classification of Items, ¶ 2).

Sanders (2007) definition of a spirit led leader states that, "The spirit led leader of today is the one who gladly worked as an assistant and associate, humbly

helping another achieve great things" (p. 63). Spiritual activities that unite individuals in spite of devout religious ceremonial differences include singing and worship, serving others, prayer and holistic intervention, working for social justice, and the giving of resources such as time, money, and other resources (Hugen & Scales, 2002). Servant leaders put prominence on the services they offer and they have faith that all of the staff members/volunteers will act in the best interest of the organization. Greenleaf's servant leadership can be thought of as a value based leadership theory because it emphasizes ethics.

Transformational Leadership

Transformational leadership and servant leadership are paradigms that promote ethical and thriving conduct. The similarity between these two is they both have a prominent concern for humanity. The interaction between leaders and followers form relationships that enhance the motivational level as well as the morality in both the leader and the follower (Northhouse, 2007). Bass and Steidimeier (1998) infer that "The literature on transformational leadership is linked to the long

standing literature on virtue and moral character, as exemplified by Socratic and Confucian typologies" (p. 1).

However, the difference between the two theories is that the followers are expected to imitate the behavior/actions of the transformational leader (Bass & Steidlmeier, 1998). Furthermore, the main objective for transformational leaders is to motivate followers through inspirational motivation, idealized influence, intellectual stimulation, and individualized consideration (Bass & Steidlmeier, 1998, p. 1). Unlike Greenleaf's servant Leadership theory, the main objective in Bass's Transformational leadership theory is production for the purpose of profit.

Leadership Character Model

Turkenett and Turkenett are the authors of *Decent People, Decent Company; How to Lead People with Character in Work Life*. These two authors developed The Leadership Character Model and the authors communicate that the necessary attributes for effective leadership can be measured on a scale. For instance, the concrete foundation of the scale is integrity and it is the resilient base that legitimate leadership must uphold.

Integrity generates a cognizant awareness that is frequently revitalized by the credulous, honorable conduct of the leader(s). Integrity is a critical component to leadership in social service organizations because it empowers leaders to address the demands of an evolving society and the theory helps facilitate appropriate professional handling of ethical dilemmas. These two authors indicate that "Integrity is essential to behaving with honesty, decency, and authenticity, but is fluid, too" (Turknett & Turknett, 2005, p. 29).

Respect and responsibility are equally proportioned on the character scale (Turknett & Turknett, 2005). Empathy, lack of blame, emotional mastery, and humility are included on the respect side of the scale. Turknett and Turknett (2005) communicate that "Respect describes the sense of partnership, participation, and equality you want to feel in any organization or company you are involved in" (p. 29).

Responsibility sits on the other side of Turknett and Turknett's character scale and it represents reliability and complete engagement. Four central components of responsibility include self-confidence, accountability, courage, and absolute focus.

Responsibility is an important element in leadership because "It involves the willingness to hold both yourself and others accountable with fairness and objectivity" (Turknett & Turknett, 2005, p. 30). According to Turknett and Turknett (2005), respect and responsibility are fundamental leadership traits that help reinforce and balance the foundation of integrity (p. 29).

Turknett and Turknett (2005) note that:

Character is who you are at the core of your being, the complex of attributes that make you moral, righteous, dependable, and decent. Integrity is the fundamental quality of character: knowing your values, and being true to them at any cost.

Leadership is the power to inspire and influence. It is formal power or position, and anyone can find a way to express it. Leadership character is the initiative and courage to do what needs to be done in any situation, and the integrity and respect for others that inspire them to follow you toward the goal-a goal that, finally, you all decide together. (p. 196)

When compared to the transformational leadership model, this model is also based on ideal character traits of proficient and resourceful organizational leaders. This model theorizes that organizational leaders must be reputable men and women of authority with venerable leadership qualities. The difference between the transformational leadership model and Turkenett and Turknett's character model is the character model does not discuss organizational production. The three leadership models that will be used in this leadership study value similar idealized and universal leadership character traits; thus, all three emphasize that character is central to leadership.

Hypothesis and Research Question

It is hypothesized that a positive correlation exists between the leadership styles, the character traits, and the spiritual beliefs of the leaders in the two different faith-based social service organizations. This study is designed to answer the following two research questions: "To what degree do servant leaders possess the twelve attributes of servant leadership characteristics?" and "Are spiritual leadership styles

correlated with spiritual beliefs?" The first question was measured with the Self-Assessment Servant Leadership Profile. Five interviews were conducted with two pastors at Worship Generation and three individuals in senior leadership positions in order to acquire an in-depth understanding of the leadership styles that are applied in the two-faith-based social service organizations. In addition, all of the participants were asked to respond to the following question, "Briefly describe the foundation of your leadership and how it relates to your character?" This question was asked in order to examine spiritual leadership in greater detail and also to evaluate if the spiritual beliefs of servant leaders influence their leadership role and character.

Summary

This chapter provided an overview of the existing social work literature and it defined organizational leadership and spirituality. It also explained holistic leadership, the function of faith-based organizations, and the role and function of leaders. The chapter also comprised an overview of three leadership models.

CHAPTER THREE

METHODS

Introduction

This chapter covers the methodology employed for this study, the sampling method used, the instrument, data collection methods, and procedures. Protection of human subjects and data analysis is also comprehensively covered in this chapter.

Study Design

The research approach used in this study was a mixed methods design. A mixed method design was used because the qualitative portion of this study informs the quantitative portion. This approach was used because it presented descriptive information of spiritual leadership, it explains how the 12 servant leadership attributes manifest, and it facilitated a more thorough understanding of the final results of an analyzed study. The purpose of this study was to explore leadership in faith-based social service organizations. It also evaluated how the spiritual beliefs of leaders in faith based social service organizations influence their leadership styles and individual character.

The quantitative instrument used in this study was a self-administered instrument. The instrument was designed for leaders to self evaluate the degree that they possess 12 specific servant leadership attributes (Page & Wong, 2000). The purpose of measuring attributes of servant leaders is to study how the 12 servant leader attributes impact leadership style, a leader's character, how servant leadership achieves it's positive results, and for individuals to understand the idea of the emerging servant leadership paradigm (Page & Wong, 2000).

A qualitative instrument was used to maximize a leader's self-awareness by providing the participants with an interpretive structure of questions. According to Hodge and Haltrop, the questions are intended to collect personal information about a leader's spiritual beliefs and internal insight (as cited in Hugen & Scales, 2002). The questions were designed to be applied as an instrumental guide because the seven components work together to cultivate a reflective leadership revelation. Furthermore, the questions were intended to help social work practitioners to provide further details about the significance of a servant leader's spiritual beliefs in order to examine how their spiritual beliefs influence

their leadership style. Hodge and Haltrop also propose that the questions are anticipated to stimulate a range of lucid spiritual strengths (as cited in Huguen & Scales, 2002). This researcher conducted a qualitative study with 3 senior leaders from URM and 2 head pastors from Worship Generation for the purpose of gathering in depth information about the 12 specific attributes of servant leadership and how their spiritual beliefs influence their leadership style. Adding the qualitative portion explains how the twelve attributes of servant leadership manifest in their leadership style.

It is hypothesized that a positive correlation exists between the leadership styles in faith-based social service organizations, the character traits, and spiritual beliefs of leaders because intrinsic character values and beliefs manifest through the behavior and ethical choices that leaders make. This study was designed to answer the following two research questions: "To what degree do servant leaders possess the 12 attributes of servant leadership characteristics?" and "Are spiritual leadership styles correlated with spiritual beliefs?"

Sampling

The subjects for this study included 14 individuals in leadership positions from a Christian congregation, Worship Generation located in Orange County, California (clergy, deacons, and ministry supervisors/leaders). The sample also included 21 individuals in leadership positions (senior leadership, supervisors, and pastors/chaplains) from Union Rescue Mission located in Los Angeles, California. The two sites were selected by this researcher because they have leadership teams and because of the type of social service programs and ministry services they offer the community.

Two individuals from Worship Generation and three individuals from Union Rescue Mission were asked to participate in a personal interview. During the one-on-one structured interview, the five participants were asked to share information that related to their respective spiritual practices and how their beliefs influence them as leaders in their faith-based social service organization. This researcher administered the questions through an interview process.

The subjects were selected because they fit the criteria for individuals in leadership positions in

faith-based social service organizations. In order to participate in the study, the participants had to be in some form of organizational leadership position. To select the sample of 14 congregation leaders and 21 individuals in leadership positions at the rescue mission, these two social service organizations were identified and contacted by means of site visit, e-mail and telephone (Holmes, 2007).

Data Collection and Instruments

The quantitative instrument that was utilized in this study was designed by Page and Wong (2000). The instrument was specifically created for measuring characteristics of a servant leader; all of the characteristics have been identified as servant leadership characteristics by Greenleaf's Center for Servant Leadership and are also mentioned in existing servant leadership literature (as cited by Page & Wong, 2000).

The instrument that was used is a self-rating scale with a list that contains 70 items; each item concentrates on a single attribute of servant leadership. The items include the following 12 characteristics that

servant leaders are said to possess: integrity, humility, servanthood, caring for others, empowering others, developing others, visioning, goal setting, leading, modeling, team-building, and shared decision-making (Page & Wong, 2000, Classification of the Items, ¶ 1).

According to Page and Wong's Conceptual Framework for Measuring Servant Leadership instrument (2000), character is the element that identifies a servant leader and it is also what differentiates him/her from other leaders.

Integrity, humility, and servanthood draw attention to the leader's values, his/her credibility and motives, and the focus of a servant leader centers on cultivating a servant's attitude. Caring for others, empowering others, and developing others are associated with the interpersonal communication abilities of a leader. These three areas draw attention to a leader's ability to establish rapport with people and his/her resilient commitment to serving, developing, and investing in others throughout the organization. Visioning, goal setting, and leading are associated to task orientation. These sections concentrate on accomplishing productivity and efficiency. Page and Wong (2000) state that, "Servant leaders advance shared vision through personal example

and appealing to higher ideals, such as serving the community" (The Concept of Servant Leadership, ¶ 19). These areas highlight leadership tasks and skills that are essential for achieving the organization's mission as a team because shared vision leads to team work. The three sections that address the organizational course of action and how a leader impacts this process are modeling, teambuilding, and shared decision-making. These three areas focus on a leader's ability to model and construct a cohesive, efficient, supple, responsive, and resourceful organizational system (Page & Wong, 2000, Conceptual Framework for Measuring Servant Leadership, ¶ 1)

For the qualitative portion of this study, two pastors from Worship Generation and three individuals in senior leadership positions at Union Rescue Mission were asked to participate in a personal interview with this researcher in order to evaluate how their spiritual beliefs contribute to their leadership style and individual character. The qualitative instrument that was used in this study was a seven-item questionnaire and this researcher prearranged a one-to-one, structured interview with five leaders. Open-ended questions were

asked to examine a leader's spirituality as a source of strength in faith-based social service organizations. A few examples of interview questions include, "What aspects of your spiritual life give you guidance and direction as a leader?" "What are your current religious/spiritual beliefs?" "Describe your relationship with the Almighty." "How do you determine right from wrong?"

The instrument that was used for collecting the narrative data was the researcher. The researcher's diligent and skillful use of professional self facilitated establishing rapport with the respondents. Through active listening, asking open-ended questions, paraphrasing responses to reciprocate understanding, and by simplifying social work concepts terms that are particular to the profession, this researcher was able to elicit profound and personal life stories about their spiritual beliefs and how it influences their leadership style and overall character. The participants actively engaged in the interview and the respondents elaborated their responses when this researcher skillfully applied the use of silence. The use of professional self was a critical aspect for building trusting relationships with

the participants and this professional skill allowed the interviewees to feel unperturbed with sharing personal information that related to their individual spiritual beliefs, leadership performance and character (Holmes, 2007). The purpose of gathering this information was to understand how spiritual beliefs affect leadership roles in faith-based social service organizations as well as to develop an understanding of Greenleaf's servant leadership theory.

This researcher asked the 35 participants; "Briefly describe the foundation of your leadership and how it relates to your character?" The research question that was answered by the leader's responses was, "Are spiritual leadership styles correlated with spiritual beliefs?" This researcher answered this question by identifying if a correlation exists between the spiritual leadership style and spiritual beliefs of the leaders.

Page and Wong's (2000) Self-Assessment of Servant Leadership Profile measures 12 specific attributes of servant leaders. The research question that was answered was, "To what degree do servant leaders possess the twelve attributes of servant leadership characteristics?"

The qualitative portion of this study was used to examine the spiritual leadership styles and spiritual beliefs of five individuals in senior and/or head leadership positions in greater detail in an effort to understand how spiritual beliefs influence leadership style and character. Likewise, it also provided descriptive information of how servant leadership attributes manifest in spiritual leadership styles.

Procedures

The researcher administered the surveys on-site at Worship Generation. The researcher administered the surveys to a group of twelve men (clergy and deacons) and two women (women ministry leaders/supervisors). This was a 25-30 minute process. In-depth face-to-face interviews were conducted with two Worship Generation pastors; the interviews took approximately 35-40 minutes. The same process was utilized at Union Rescue Mission with 21 individuals in a private office setting. Three individuals in senior leadership positions participated in a comprehensive one-to-one interview.

Protection of Human Subjects

This researcher provided the participants with an informed consent prior to administering the surveys and/or conducting the interviews. This ensured confidentiality of the participants. Any identifying information concerning the participants was excluded in the study.

The informed consent included a disclaimer informing each participant that their identity will be kept confidential. The informed consent also included the general purpose of the study, the name of the researcher; the name and telephone number of the research advisor as well as the name of the university in the event that the participants had any questions about the study. The participants were asked to include personal demographic information, which included title/position, gender, ethnicity, and education. The participants' were asked to denote their understanding of the purpose of the study, their voluntary participation, and acknowledgement of the minimum age of 18 years old requirement on the self-assessment servant leadership instrument with a check mark. This researcher assured that the informed consent was read, clearly understood, and endorsed before

administering the surveys and/or beginning the interviews.

Once all of the data was completed and collected, a debriefing statement was provided to the participants. The debriefing statement clearly described the purpose of the study; it included the particular interests of this researcher on the topic of leadership in faith-based social service organizations as well as spirituality in social work practice. The researcher's name and her research advisor's name and office phone number were included so the participants could make contact should they have any questions. The debriefing statement also notified the participants of how and when they could obtain a copy of the results and they were asked to keep the copy of the debriefing statement for their personal records.

In order to maintain confidentiality and protect the anonymity of the participants, all of the surveys were numbered. The participants were identified by number and the results will be reported in group form. The interviewees were also identified only by number and the results were transcribed and reported in group form.

Data Analysis

The qualitative and quantitative data that was obtained for this study was analyzed and reported. After the 70-item graphic rating scale was completed by all of the participants, this researcher presented the means and standard deviations, and the results are presented in table number two in chapter four. This researcher asked the participants to answer, "Briefly describe the foundation of your leadership and how it relates to your character?" This question was analyzed, categorized according to responses, and quantified. The research question that developed as a result of this procedure was, "Are spiritual leadership styles correlated with spiritual beliefs?" This allowed the researcher to identify if a correlation existed between spiritual beliefs and leadership styles in the two different faith-based social service organizations.

The qualitative information that was gathered through this study was analyzed and reported for the purpose of obtaining a clearer understanding of how spiritual beliefs influence leadership style and character development.

This researcher used the data to create a mixed method design by reporting standard deviation and means of the quantitative part of the study. The qualitative portion of the study was analyzed and recurrent topics that emerged were organized into common themes and reported.

Summary

This exploratory study was a mixed design approach. A quantitative measurement method approach was used to explore leadership in two different faith-based social service organizations. A qualitative approach was used to evaluate how the spiritual beliefs of five leaders in faith-based social service organizations contribute to their leadership styles and character. A mixed method approach was used because it presented a more thorough understanding of an analyzed study. This chapter discussed the study design that was used, the sample from which data was collected, data analysis, and the measures taken to secure the confidentiality and anonymity of the human subjects in this study.

CHAPTER FOUR

RESULTS

Introduction

This chapter includes a visual and written explanation of the results of this research study. Descriptive analyses were used to describe and summarize data. The demographic frequencies are presented for the purpose of providing a description of the sample studied. Tables are presented for the purpose of providing a visual illustration of the data analysis results and demographic information. Descriptive statistics are used to describe 12 individual variables. Each of the 12 variables provides data about a specific attribute (e.g., humility, compassion, etc.). It describes response patterns, and describes each variable on its own. This study also used a correlation analysis in order to explore if a relationship existed between the spiritual leadership styles and spiritual beliefs of leaders.

Presentation of Findings

Table 1 presents the demographic information for this study, which includes data about a leader's title/professional position, gender, ethnicity, and

educational background. A total of 35 servant leaders participated in this research project. The demographic information in this study included data about a leader's title/professional position, gender, ethnicity, and educational background. Of the 35 leaders, approximately twenty-two percent (n = 8) were in senior leadership positions, thirteen percent (n = 5) were head pastors, twenty-two percent (n = 8) of the leaders were deacons, and the remaining thirty-eight percent (n = 14) were in other forms of supervisory positions. The majority of the leaders were male with approximately sixty-one percent (n = 22) males and thirty-six percent (n = 13) females. The majority of the leaders were Caucasian with approximately fifty-two percent (n = 19) Caucasians, twenty-five percent (n = 9) were African Americans, and nineteen percent were (n = 7) Latinos. In terms of educational background, approximately forty-four percent (n = 16) of the leaders had a bachelor's degree, sixteen percent (n = 6) had a master's degree, and thirty-six percent (n = 13) of the leaders had different forms of educational backgrounds. In terms of age, the majority of the leaders were between thirty-two to thirty-nine years old, fourteen percent (n = 5), and (n = 12) twelve

percent were between forty-one to forty-nine years old. The smallest percent of leaders were between the age of fifty-three and fifty-eight ($n = 4$), sixty-five and sixty-eight ($n = 3$), and twenty-five to twenty-eight ($n = 2$).

Table 1. Demographic of Leaders

Variable	N	%
Position		
Senior leader	8	2.2
Head pastor	5	13.9
Deacon	8	22.2
Supervisor	14	38.9
Total	35	35
Gender		
Male	22	61.1
Female	13	36.1
Ethnicity		
Caucasian	19	52.8
African American	9	25.0
Latino	7	19.4
Education		
BA	16	44.4
MA	6	16.7
Other	13	36.1
Age		
32-39	14	
41-49	12	
53-58	4	
65-68	3	
25-28	2	

The first research question that is discussed is, "To what degree do servant leaders possess the twelve attributes of servant leadership?" The mean and standard deviations of each attribute is presented (see Table 2).

Table 2. Sample Characteristics

Servant Leader Variables (N = 35)	Mean	SD
Integrity	58.9	2.60
Humility	53.0	3.14
Servanthood	64.2	3.20
Compassion	37.6	2.35
Empowering	25.4	2.35
Developing	37.5	2.69
Visioning	26.7	1.43
Goal Setting	31.1	2.68
Leading	37.8	2.73
Modeling	25.9	1.49
Team Building	19.5	1.53
Shared Decision Making	27.6	12.1

Integrity, humility, and servanthood are attributes that draw attention to the leader's values, motives, and credibility. The mean for integrity is 58.9 with a

standard deviation of 2.60, which indicates that integrity is a strong characteristic among servant leaders in the two-faith-based social service organizations. The mean for humility is 53.0 with a standard deviation of 3.14. This indicates that humility is a significant attribute among the leaders that were surveyed. The mean for servanthood is 64.2 with a standard deviation of 3.20 and this indicates that this attribute is significant among the servant leaders that participated. The three attributes had very high means, which indicates a strong correlation exist among the three attributes.

Compassion, empowering and developing are associated with a leaders interpersonal communication abilities. The mean for compassion is 37.6 with a standard deviation of 2.35. This shows this is a strong characteristic of the leaders in this study. Empowering has a mean of 25.4 with a standard deviation of 2.35. This indicates that this attribute is a strong among the 35 leaders. The mean for developing is 37.5 with a standard deviation of 2.69. The results indicate that developing is a common characteristic among the surveyed leaders.

Visioning, goal setting, and leading are associated with teamwork and accomplishing leadership tasks. The mean for visioning is 26.7 with a standard deviation of 1.43. This indicates a high result thus showing this is a shared characteristic among the leaders. Goal setting has a mean of 31.4 with a standard deviation of 2.68, which indicates that it is a common characteristic among the 35 leaders in this study. Leading has a mean of 37.8 with a standard deviation of 2.73. This shows that leading is a recurring attribute among the servant leaders that participated in this study.

Modeling, team building, and shared decision-making are associated with a leader's ability to develop a cohesive and resourceful organizational culture. The mean for modeling is 25.9 with a standard deviation of 1.49. The results indicate that modeling behavior is high among the leaders that were surveyed. Team building has a mean of 19.5 with a standard deviation of 1.53, which indicates that team building is a common characteristic with the leaders that participated in this study. Shared decision making has a mean of 27.6 with a standard deviation of 12.17. This attribute is present among the

leaders but the responses show very low results and chapter five will provide a brief discussion as to why.

The second research question is, "Are spiritual leadership styles correlated with spiritual beliefs?" For the purpose of answering this question, this researcher quantified the leader's responses to the question, "Briefly describe the foundation of your leadership and how it relates to your character" and used a correlation analysis in order to examine if a correlation existed between the spiritual leadership styles of the leaders and the spiritual beliefs of the leaders. Results are reported on Table 3.

Integrity positively correlated with humility ($r = .664$, $p = .05$), servanthood ($r = .610$, $p = .05$), compassion ($r = .406$, $p = .016$), empowering ($r = .568$, $p = .05$), developing ($r = .526$, $p = .05$), visioning ($r = .548$, $p = .05$), goal setting ($r = .582$, $p = .05$), leading ($r = .664$, $p = .05$), modeling ($r = .219$, $p = .207$), and team building ($r = .510$, $p = .002$). This indicates that an element of integrity is considerably embedded in 10 attributes; thus, integrity is a significant characteristic that impacts the 10 mentioned attributes.

Humility showed a positive correlation with servanthood ($r = .584$, $p = .05$), compassion ($r = .441$, $p = .008$), empowering ($r = .347$, $p = .041$), developing ($r = .410$, $p = .014$), visioning ($r = .521$, $p = .05$), modeling ($r = .438$, $p = .008$), and teambuilding ($r = .681$, $p = .05$). Findings indicate that it is an attribute that has considerable influence with the seven mentioned attributes.

Servanthood indicates a positive correlation with compassion ($r = .619$, $p = .05$), empowering ($r = .391$, $p = .020$), developing ($r = .547$, $p = .05$), visioning ($r = .558$, $p = .05$), leading ($r = .420$, $p = .012$), modeling ($r = .458$, $p = .006$), and teambuilding ($r = .473$, $p = .004$). These correlations indicated that servanthood significantly influences and is deeply rooted in the seven mentioned attributes.

Compassion indicates a positive correlation with empowering ($r = .434$, $p = .009$), developing ($r = .529$, $p = .05$), visioning ($r = .453$, $p = .006$), modeling ($r = .563$, $p = .05$), and teambuilding ($r = .507$, $p = .002$). These findings indicate that compassion affects and is present in the five mentioned attributes.

Empowering has a positive relationship with developing ($r = .623$, $p = .05$), goal setting ($r = .555$, $p = .05$), leading ($r = .695$, $p = .05$), and teambuilding ($r = .379$, $p = .025$). The findings indicate that empowering is present and has some bearing on these four mentioned attributes.

Developing indicates a positive correlation with visioning ($r = .504$, $p = .002$), leading ($r = .588$, $p = .05$), modeling ($r = .344$, $p = .043$), and team building ($r = .427$, $p = .011$). This indicates that developing impacts and is present and has an affect on the four mentioned attributes.

Visioning indicates a correlation with goal setting ($r = .360$, $p = .034$), leading ($r = .588$, $p = .05$), teambuilding ($r = .486$, $p = .003$). The findings indicate that visioning influences and is rooted in the three mentioned attributes.

Leading indicates a correlation with teambuilding ($r = .357$, $r = .035$), modeling ($r = .398$, $p = 0.18$). This indicates that leading is present and impacts the two mentioned attributes.

Table 3. Correlations of Variables

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Integrity		.664**	.610**	.406*	.568**	.526**	.548*	.582**	.664**	.219*	.510**	.254	.123
2. Humility			.584**	.441*	.347*	.410*	.521*	.199	.271	.438**	.681**	.058	.111
3. Servanthood				.619**	.391*	.547*	.558**	.310	.420*	.458**	.473**	0.42	-.184
4. Compassion					.434*	.529**	.453**	.060	.322	.563**	.507**	-.209	-.304
5. Empowering						.623**	.433**	.555**	.695**	.205	.379*	.094	.007
6. Developing							.504**	.270	.611**	.344*	.427*	-.089	-.081
7. Visioning								.360*	.588**	.254	.486**	.204	.085
8. Goal Setting									.566**	.009	.079	.132	.096
9. Leading										.358*	.357*	.152	.076
10. Modeling											.398*	-.305	-.038
11. Teambuilding												.231	.140
12. Shared Decision													.146
13. Spirituality													.1

* P < .05

** P < .001

The researcher asked five respondents in senior and/or head leadership positions to reply to a number of questions concentrating on their spirituality. The administered questionnaire included seven questions that were used to obtain insight about the spiritual lives of the participants. The questions administered were for the purpose of understanding leadership from a spiritual perspective. The participants were asked, "What is your understanding of social work?" This question was asked for the purpose of identifying a spiritual perspective of the social work profession and it informs the quantitative portion by recognizing that the leaders in this study actively engage in social service provisions at both micro and macro levels.

The narrative data that emerged from the participants answers was organized into recurrent themes. Because the responses were all extremely similar, this researcher used responses that illustrate the overall general connotation. An explanation of how each question informs the quantitative analysis will be summarized. Although there maybe some overlap between responses for various attributes presented, responses are mutually exclusive to the specific attribute.

Participants were asked, "What aspects of your spiritual life give you guidance and direction as a leader?" This question presents information about spiritual beliefs of the five leaders that were surveyed and it corresponds with the attribute of humility, which indicates that a leader is cognizant about peoples needs, modestly works to satisfy others needs, and the mean was significant and high. The data revealed five similar responses to how spiritual beliefs guide their leadership style. Although all of the responses varied in wording, the responses were extremely similar. The participant's responses included:

My style of leadership is shepherding and pastoral. From a Biblical perspective, I look to chapter I in Nehemiah. The needs of the people contribute to my leadership development and also to my calling. My leadership is about who I serve, which is Jesus Christ and what he exemplifies. People that I serve develop my leadership and their experiences develop my calling and also help me to develop the necessary programs in order to be more effective. Prayer, faith, and knowing that God is there and active is probably what guides me more than anything. I rely

on God and the idea of relying and trusting God for macro issues is probably the biggest part of my faith and this certainly comes through prayer and spending time with God in the Word and using the knowledge of scripture for daily issues.

For the second question participants were asked, "What role do your spiritual beliefs play in your leadership position?" This question corresponds with the attributes of empowering, compassion, team building and developing others and all of the means were high. These four attributes address a leader's resilient commitment to serving, working as a team member, developing and investing in others for the common good. All five of the participants reported their spiritual beliefs as a guiding strength that they seek through prayer, following the example of Jesus Christ, and reading the Bible. Some of the participant's responses included:

I always try to lead and deliver correction like Jesus would so I led by example and by serving them. I am a perfectionist when it comes to the way I treat people, especially the leaders that I work with and the folks that work for us on the front lines. I always try to lead them in a way that

points them to Jesus as the ultimate answer, solution, and strength. A mixture of scripture and prayer help me lead and make the right decisions in leadership. The Bible and the teachings of Jesus guide me in term of work ethics, with making difficult decisions. God's word guides everything I do.

The following question asked, "What significant difference has prayer made in the progress of this organization, in terms of the staff/volunteers?" This question corresponds with the attributes of goal setting and shared decision-making. These two attributes had high means. This attribute is linked to the process and course of actions used to accomplish leadership goals and they are associated with teamwork. The respondents reported team and individual prayers is a significant factor that contributes to staffing, volunteers, and to accomplishing the organization's mission; thus, uniting in prayer for important decisions and taking proactive measures to accomplish organizational goals are significant leadership actions.

We spent 21 months fighting with the city about Hope Gardens and prayer was a very active part of our

success and our expansion programs were also instrumental. In terms of staffing, we had to hire 25 new staff because of all the new programs so our prayer teams and staff began praying for God to bring the right people. Every time we face adversity or trouble we pray and God finds a way to intervene. Our battles are fought through prayer. Hope Gardens is a result of answered prayer. Prayer to the Lord for his divine intervention and prayer so that he would bring the right people that are suitable for this organization. Every important decision that we have ever made has been through prayer both individually and as a team.

Another question that was asked was, "What are your current religious/spiritual beliefs?" The five participants have Judeo Christian spiritual beliefs. The responses indicate the spiritual beliefs of the surveyed leaders significantly shape and influence their overall character development and leadership style; 50.0% reported Jesus as a source of spiritual belief and 47.2% reported the Bible as a source of religious belief. This question informs and parallels the qualitative question that was quantified (Briefly describe the foundation of

your leadership and how it relates to your character?).

All of the respondents expressed their spiritual beliefs are matters of the heart and have authority over their lives. The participant's responses included:

Bible is the absolute and infallible word of God and it can be trusted and reliable for every matter of human experience, including science, moral, and eternal spiritual issues. I am born again and sanctified by the love of Jesus Christ. I was filled with the Spirit at age twelve and my faith is part of who I am. I am a born again Christian. I lead by example, and I lead with a servant heart and by loving people and by persuading them with my heart.

The next question that was presented asked, "What does your faith say about leading individuals?" The responses of these leaders correspond to the attributes of servanthood and modeling. These three attributes address a leader's ability to develop a cohesive and responsive team of organizational leaders/employees by demonstrating the behavior they are attempting to create. Servanthood had the highest mean however; modeling also had a high mean. Servanthood centers on cultivating a servant's attitude; modeling focuses on a leader's

ability to influence others with their behavior. Because the leaders recognized Jesus Christ as a servant leader, they identified with him as the ultimate example of a servant leader. There responses included:

Jesus Christ led with a servant's heart, he acted in humility, with compassion and love for all, led with authority, and he is a perfect reflection of a servant leader. Jesus was somebody that led by example. Jesus came not to be served but to serve and we are called to walk in his path of humility, love and compassion. I lead by example, and I lead with a servant's heart and by loving people and by persuading them with my heart. My spiritual beliefs help to lead by example and the greatest example in the kingdom is a servant. I believe that when you show people your servants heart and your in a position of leadership, people recognize that you truly are someone with a servants heart because your are not prideful or out to take advantage of them because of your leadership position. My faith says a lot about leading individuals, in terms of leading with compassion, following the examples of Christ and growing as his disciples.

Another question that participants were asked was, "Describe your relationship with the Almighty and how this has encouraged you as a leader?" This question is connected with the attribute of leading because the responses address applied process when making difficult leadership decisions. Leading had a high mean and is significant. The leaders described their relationship with God as an active, intimate and powerful journey of transformation that is cultivated through reading the Bible and prayer. The five participants reported that that God's "still small voice" brings them confirmation and peace when making decisions.

I listen for God's still small voice because his still small voice affirms what I must do. His still small voice is an affirmation and scripture is a confirmation of how I must lead and serve others. Prayer and reading the Word is how I have come to know Jesus since the age of 16. I grew as a servant of the Lord through personal prayer time with the Lord, reading scripture and Bible studies, I am consciously aware of his presence and guidance and of his working hands in all circumstances and I listen for his still small voice. I seek his

confirmation for decisions and answers through prayer and scripture, his still small voice brings me peace and overall confirmation. As I grow in my relationship with the Lord through prayer and the Word I hear his still small voice and I seek his guidance in small or big decisions in leadership and in my life. Reading the Word, spending time with him in prayer and knowing seeing his active hand in this organization is encouraging and has developed my leadership.

Another question the participants were asked was, "How do you determine right and wrong?" Integrity is a leadership attribute and the responses address the ethical decision making pattern of a leader. Integrity had the highest mean and this was the attribute that correlated with 10 attributes. The five participants reported that the Bible is the source that helps to determine right from wrong in terms of leading people and decision-making. The participant's response included:

The vast majority of the Bible is clear about human moral conduct and also leadership principles. Historically, the Bible was the authority for social services and also for western civilizations moral

and social conduct. If the Bible says it is right then it is right. If Jesus exemplified that it is right then it is right. I try to line everything up with the word of God. I base right and wrong on the morality and ethics that are based upon the word of God.

Another question asked the leaders, "To what extent do you experience intuitive hunches (flashes of spiritual insights and visions) and how have they been strengths in you as a leader?" The responses are informative to the attribute of visionary leaders and it had a high mean. Visionary leadership refers to insightful higher ideals, such as serving the community. The leaders defined intuition as an embedded feeling in the heart and/or a gut feeling. The leaders reported that interpreting the intuitive hunches often occurs by reading the Bible and/or through interaction with people. The responses included:

I have been inspired to relieve the hurt of homeless women and children and to rescue them from troubles through visions of the Lord since I was in Iowa and now here I am in Skid Row doing the same thing because the vision has not left me. God sometimes

reveals things to me through dreams and visions. In dreams I have seen events exactly as they are going to occur. I have a pretty strong sense of intuition that comes from the heart and sometimes God shows me through dreams. The Lord gives me a discerning heart. I just get an overall sense of a gut feeling. The Lord gives me insight/vision. The Lord gives me insight/vision through his Word and through people. The last question asked the participants to explain, "What is your understanding of social work?" The participants all had a general idea of the role and function of a social worker. The responses included:

Primary function of social work is to assist the oppressed, the ill, and those living in poverty and it is a pretty broad field. Social workers provide counseling services for families/individuals in the community and help meet basic needs. URM is definitely a place where social work is needed because of all of the complex matters of the people that we serve and it happens to be a different vehicle for social work. Social work in the church should always be aligned with spiritual relevance. Social work in faith based organizations should

always be an extension of God's love and the physical aspect of it is a bridge that is built to gain the trust to share the gospel and not just to heal the body but the also heal the soul.

Summary

This chapter provided data about the results of this study that measured 12 servant leader attributes for the purpose of examining the degree that the surveyed leaders possess the 12 attributes of servant leadership. The qualitative portion of this study informed the quantitative by providing descriptive information about the 12 attributes. The findings indicated that the surveyed leaders in this study are men and women who possess the 12 measured attributes of servant leadership and their leadership style and character traits are influenced by their spiritual beliefs. This was determined because 50% of the leaders documented Jesus as the foundation of their leadership and 47.2% documented the Bible and all of the leaders reported that their leadership style and character is significantly shaped by their spiritual beliefs.

CHAPTER FIVE

DISCUSSION

Introduction

This chapter discusses characteristics of servant leaders, the degree that the leaders, as a combined group, possess the 12 specific attributes of servant leadership, and how their spiritual beliefs influence their leadership style and character. This chapter also discusses the limitations of this research study.

Recommendations for the social work profession in the areas of social work practice, policy, and research are discussed.

Discussion

The overall results of this study revealed that the organizational leaders in this study highly possess the 12 attributes described by Page and Wong (2000). The findings revealed that servant leadership is a mind-set toward leadership responsibilities that cultivates from one's inner being. The findings revealed that the core factor of servant leadership is related to character. The results imply character is the underlying attitude of servant leadership and this affects how leaders implement

leadership responsibilities and how they work with their equals, followers, and subordinates. These results corresponded with Page and Wong's (2000) study of servant leaders. Their study found that there was a significant association between the character traits, leadership style, and the 12 attributes of servant leadership. This researcher added the attribute of spirituality for the purpose of identifying if the spiritual beliefs of the leaders influence their leadership style and overall character; thus, 13 attributes were measured in this study. Page and Wong's (2000) study did not measure spirituality however; they did recognize that most servant leaders identify with a spiritual force.

Findings indicated that mastering the heart, attitude, and mind of a servant leader is a life long learning process that is developed over time. According to Page and Wong (2000), this is significantly true with the inner attributes of humility, integrity, and a servant's attitude because these characteristics are believed to be the result of having developed a highly moral and spiritual character (Measuring the Profile of Servant- Leadership, ¶ 6).

The study's findings indicated that servant leadership is a learned behavior and the attributes are developed as leaders grow in their understanding and appreciation about the concept of being a servant leader. The findings in this study indicated that servant leaders are effective as they serve and lead people because they develop and motivate individuals as they direct the way to individual and organizational competence. Spears' (1995) literature also communicates that a servant leader's primary function is to enable others to succeed and to invest in their personal and professional development. A primary function of a servant leader is to help followers/subordinates develop skills that will make them more autonomous. The findings indicated that servant leadership encourages the appropriate use of power as it relates to leadership, it deals with the reality of everyday life, and it reinforces ethical principles and values that are embedded in the social work profession.

The 12 subscales all had items that measured a specific attribute. The findings also indicate that the surveyed leaders in this study are men and women that possess the 12 measured attributes of servant leadership. The correlation analysis indicated that a correlation did

not exist between the leadership style and the spiritual beliefs of the leaders in the faith-based social service organizations. This was a limitation in the study and it will be explained in the limitations section. This study found shared decision had very low results. Although the results cannot be generalized, the results indicate that the participants have very different ideas about shared decision making. Overall, the findings indicated the surveyed leader's values, work and/or personal ethics/conduct, leadership style, and character are all cultivated by their spiritual beliefs; thus, it can be determined that Jesus Christ is the guiding, enabling and powerful force that motivates the leadership styles and shapes the character of the 35 surveyed servant leaders in the two different faith-based social service organizations.

Limitations

The limitations of this study included limited research and time constraints. This researcher only gathered information from faith-based social service organizations and the study was time limited. This study did not include comparisons of similar types of secular

social service organizations and gathering data from secular social service organizations would have given the study an opportunity to compare spiritual leadership to non-spiritual leadership. Given more time, this study would have included secular organizations and would be a more in-depth, qualitative study.

Another limitation was the sample size. Due to the fact that only 35 organizational leaders participated in the study proved to be a limitation because the results could not be generalized over a whole population of faith-based social service organizational leaders. The fact that there was a lack of spiritual/religious diversity among the servant leaders is another limitation. This limitation is due to the fact of time constraints and access to organizational leaders.

An additional limitation that occurs stems from the qualitative question that was quantified. This question was: "Briefly describe the foundation of your leadership style and how it applies to your character?" The analysis did not show a correlation existed. Possible reason for this was because there was very little variability among the responses. The reason for the lack of variety was because this study specifically focused on faith-based

social service organizations with a Judeo Christian leadership foundation. Thirty-five leaders participated, 50.0% documented Jesus as the foundation and 47.2% documented the Christian Bible as their foundation. The leaders did however document that their spiritual foundation influences and shapes their leadership style and character. Final limitations include the need for additional instrument validation and the need for more research at various levels of leadership.

Recommendations for Social Work Practice, Policy and Research

Interest in social work leadership is rapidly occurring and it has taken on greater importance in the 21st century. This study is significant to the profession because social work literature has presented a small amount of empirical attention to the philosophies of leadership and to organizational performance. According to Rank and Hutchinson, leadership in the social work profession is, "the communication of vision, guided by the NASW Code of Ethics, to create proactive process that empowers individuals, families, groups, organizations, and communities" (as cited in Mary, 2005, p. 106).

This project illustrates an emerging leadership theory that coincides with the values, ethics, and foundation of the social work profession. This project explains the role and functions of organizational leaders and highlights the importance of character in leadership because in organizational leadership, character is the core component because a leader's character constitutes the main component that determines ethical work standards, behavior and the organizational culture. The findings of this research suggest that the social work profession should put more emphasis on organizational leadership studies, including faith-based organizations because the social work profession is now taking greater involvement in response to social, cultural, economic, and political forces that are currently shaping social service provisions. Organizational leadership studies are necessary in the social work profession because organizational survival depends on the abilities, efficiency, and disposition of the organizations leaders.

This leadership study highlighted 12 attributes of servant leaders and spirituality because many authors have communicated that the character of a leader is the essential component to thriving, resourceful, bona fide,

and professional leadership. For example, Barna (1997) implies that leadership characteristics are a reflection of a leader's individual persona and this is important in leadership because character is the stimulus that influences the professional working relationships that a leader generates throughout the organization as well as the formation of a leader's virtues. Character is also the dynamic force that guides a leader's decisions, motives, perspective, ethical conduct/attitude, and moral standards (Barna, 1997).

This research study included spirituality because spirituality is the heart of helping and it is a holistic element that enables and empowers individuals. Likewise, spirituality is the core of empathy and care, the center of compassion, the fundamental cornerstone of practical wisdom and the powerful force of action for humanistic service provisions to humanity (Banks & Ledbetter, 2004). Also the profession is currently experiencing a spiritual resurgence in terms of the importance of spirituality in the social work profession as it relates to working with people and to the human development of individuals.

Conclusions

Many authors/researchers, but not all associate the concept of being a serving leader with Judeo Christian teachings. Servant leadership can be identified as an idealized leadership influence and according to the Globe project; servant leadership embraces universally desirable leadership attributes (as cited in Northouse, 2007). Servant leadership is a paradigm with Biblical roots and the infectious concept of servant leadership is being applied in organizations and agencies of all types. In summary, the concept of servant leadership as well as the vision articulated by servant leaders transforms into a realm of meaning, purpose, and self transcendence; thus, it is an altruistic theory that is advantageous and pragmatic for the social work profession in both the micro and macro level of organizational leadership and social work practice (Page & Wong, 2000).

APPENDIX A
QUESTIONNAIRE

Self-Assessment of Servant Leadership Profile

The following statements ask you conduct a self-assessment of yourself as a servant-leader in the faith-based social service organization that you are employed at and/or volunteer. To assist you in responding to these statements, the following definition is provided. **Servant-Leadership:** Servant leadership is a holistic and practical leadership approach that supports people who serve, first, in their life and work. It emphasizes the leader's role as a steward of the resources (human, monetary, etc.) provided by the organization and it is a collaborative leadership approach. It encourages leaders to serve others while remaining focused on achieving results that are in line with the organizations values, integrity, and mission. Servant leaders also have the courage to become the change they wish to see in the world.

Briefly describe the foundation of your leadership and how it relates to your character?

Following instrument was designed for individuals to monitor themselves on several leadership characteristics. Please use the following scale to indicate your agreement and/or disagreement with each of the descriptors of your leadership. For example, circle 7 if you strongly agree, if you mildly disagree you may circle 3, and if you are undecided circle you may circle 4.

1	2	3	4	5	6	7
Strongly Disagree (SD)			Undecided		Strongly Agree (SA)	

I. Integrity

1. I am genuine and straight forward with people.

1 2 3 4 5 6 7

2. I practice what I preach.

1 2 3 4 5 6 7

3. I am more concerned about doing what is right then looking good.

1 2 3 4 5 6 7

4. I do not use manipulation or deception to achieve goals.

1 2 3 4 5 6 7

5. I believe that honesty is more important than group profits and personal gains.

1 2 3 4 5 6 7

6. I promote patience, kindness, and honesty throughout the organization.

1 2 3 4 5 6 7

7. I want to build trust through honesty and empathy.

1 2 3 4 5 6 7

8. I would not compromise ethical principles in order to achieve success.

1 2 3 4 5 6 7

9. I am willing to be vulnerable in order to be transparent and authentic.

1 2 3 4 5 6 7

II. Humility

1. Often, I work behind the scene and let others take the credit.

1 2 3 4 5 6 7

2. I readily confess my limitations and weaknesses.

1 2 3 4 5 6 7

3. When people criticize me, I do not take it personally and try to learn something from it.

1 2 3 4 5 6 7

4. I do not seek recognition or rewards in serving others.

1 2 3 4 5 6 7

5. I choose the path of humility at the risk of inviting disrespect.

1 2 3 4 5 6 7

6. I learn from subordinates whom I serve.

1 2 3 4 5 6 7

7. I readily admit when I am wrong.

1 2 3 4 5 6 7

8. I regularly acknowledge my dependency on others.

1 2 3 4 5 6 7

9. I am always prepared to step aside for someone else more qualified to do the job.

1 2 3 4 5 6 7

III. Servanthood

1. I find enjoyment in serving others in whatever role or capacity.

1 2 3 4 5 6 7

2. I am willing to maintain a servant's heart, even though some people may take advantage of my leadership style.

1 2 3 4 5 6 7

3. I am willing to make personal sacrifices in serving others.

1 2 3 4 5 6 7

4. I have a heart to serve others.

1 2 3 4 5 6 7

5. I believe that leadership is more of a responsibility than a position.

1 2 3 4 5 6 7

6. I seek to serve rather than be served.

1 2 3 4 5 6 7

7. I work for the best interests of others rather than self.

1 2 3 4 5 6 7

8. My ambition focuses on finding better ways of serving others and making helping them to grow as a servant.

1 2 3 4 5 6 7

9. I inspire others to be servant leaders.

1 2 3 4 5 6 7

10. I serve others without regard to their gender, race, ethnicity, religion or position.

1 2 3 4 5 6 7

IV. Compassion for Others

1. I genuinely care for the welfare of people working/serving with me.

1 2 3 4 5 6 7

2. I seek first to understand than to be understood.

1 2 3 4 5 6 7

3. Many people come to me with their problems, because I listen to them with empathy.

1 2 3 4 5 6 7

4. I believe that caring about people brings out the best in them.

1 2 3 4 5 6 7

5. I extend grace and forgiveness to others even when they do not reciprocate.

1 2 3 4 5 6 7

6. I listen actively and receptively to what others have to say.

1 2 3 4 5 6 7

V. Empowering Others

1. I am willing to risk mistakes by empowering others to “carry the ball.”

1 2 3 4 5 6 7

2. I consistently encourage others to take initiative.

1 2 3 4 5 6 7

3. My leadership effectiveness is improved through empowering others.

1 2 3 4 5 6 7

4. I continuously appreciate, recognize and encourage the work and effort of others.

1 2 3 4 5 6 7

VI. Developing Others

1. I constantly look for talents/gifts in those that I work/serve with.

1 2 3 4 5 6 7

2. I have great satisfaction in bringing out the best in others.

1 2 3 4 5 6 7

3. When others make a mistake, I am very forgiving, and I help them learn from their mistakes.

1 2 3 4 5 6 7

4. I invest considerable time and energy equipping others.

1 2 3 4 5 6 7

5. I invest considerable time and energy in helping others overcome their weakness and develop their potential.

1 2 3 4 5 6 7

6. My leadership contributes to the personal growth of individuals that this faith-based organization serves.

1 2 3 4 5 6 7

VII. Visioning

1. My leadership is based on a strong sense of mission.

1 2 3 4 5 6 7

2. I have a sense of a higher calling.

1 2 3 4 5 6 7

3. My leadership is driven by values that transcend self interests and material success.

1 2 3 4 5 6 7

4. I know what I want this organization to do for society.

1 2 3 4 5 6 7

VIII. Goal setting.

1. I am very focused and disciplined when I work/serve in this faith-based organization.

1 2 3 4 5 6 7

2. I set clear and realistic goals for myself as a leader.

1 2 3 4 5 6 7

3. I am more concerned about getting the job/mission done than protecting my "territory."

1 2 3 4 5 6 7

4. I demand a high level of productivity from myself as well as from others.

1 2 3 4 5 6 7

5. I am more interested in results than activities or programs.

1 2 3 4 5 6 7

IX. Leading.

1. An important part of my job/volunteer work is to inspire others to strive for personal growth.

1 2 3 4 5 6 7

2. Having widely consulted others, praying and carefully considering all the options, I do not hesitate in making difficult decisions.

1 2 3 4 5 6 7

3. I know how to communicate my ideas to others effectively.

1 2 3 4 5 6 7

4. I have a good understanding of what is happening inside the organization.

1 2 3 4 5 6 7

5. I willingly share my authority with others, but I do not abdicate my authority and responsibility.

1 2 3 4 5 6 7

6. The characteristics I demonstrate as a leader in this organization reflect who I am outside of this organization as well.

1 2 3 4 5 6 7

X. Modeling

1. I lead by example

1 2 3 4 5 6 7

2. I model the behavior/attitudes/beliefs I hope to create in others (colleagues, individuals I serve, the flock).

1 2 3 4 5 6 7

3. I never ask anyone to do what I am unwilling to do myself.

1 2 3 4 5 6 7

4. Developing relationships with the individuals that the organizations serves is important to me.

1 2 3 4 5 6 7

XI. Team-building

1. The faith based social service organization is interdependent and there is a great sense of team unity and servant leadership.

1 2 3 4 5 6 7

2. As a team member, I encourage team members by acknowledging what their contributions, efforts, and/or accomplishments.

1 2 3 4 5 6 7

3. I respect and value everyone on the team.

1 2 3 4 5 6 7

XII. Shared decision-making

1. I welcome ideas and input from others, including critics and detractors.

1 2 3 4 5 6 7

2. In exercising leadership, I depend on personal influence persuasion rather than power.

1 2 3 4 5 6 7

3. I try to remove all organizational barriers so that the team members can freely, participate in decision making.

1 2 3 4 5 6 7

4. I encourage flexibility and ongoing exchange of information within the organization.

1 2 3 4 5 6 7

Age: _____

Title/Position: _____

Gender: _____

Ethnicity: _____

Education: _____

Date: _____

Thank you!

Qualitative Instrument

1. Affect: What aspects of your spiritual life give you guidance and direction as a leader? What role do your spiritual beliefs play in your leadership position?
2. Behavior: What significant difference has prayer made in the progress of this organization, in terms of the staff/volunteers?
3. Cognitive: What are your current religious/spiritual beliefs? What does your faith say about leading individuals?
4. Communion: Describe your relationship with the Almighty and how he encourages you as a leader?
5. Conscience: How do you determine right and wrong?
6. Intuition: To what extent do you experience intuitive Hunches (flashes of spiritual insight and visions) and how have they been strengths for you as a leader?
7. What is your understanding of the social work?

APPENDIX B
INFORMED CONSENT

INFORMED CONSENT

The study in which you are being asked to participate in is designed to explore leadership styles in faith-based social service organizations. This study will examine 12 distinctive characteristics and the spiritual beliefs of 35 leaders and evaluate how they influence their leadership style/role and organization. The results of this study are beneficial for secular and non-secular social service organizations because the results may increase leadership awareness in social service organizations and encourage effective, genuine, and valuable holistic leadership approaches that will benefit the organization as a whole as well as the surrounding community.

This study is being conducted by Veronica Esqueda, an MSW student, under the supervision of Dr. Rosemary McCaslin, Professor of Social Work. This study has been approved by the Department of Social Work Subcommittee of the Institutional Review Board at California State University, San Bernardino. There are no foreseeable risks to participants in this study.

In this study you will be asked to conduct a self-assessment of yourself as a servant-leader. The task should take you about 25-30 minutes to complete. All of your responses will be held in the strictly confidence by this researcher. Your name will not be reported with your responses. All data will be individually reported.

Worship Generation clergy and Union Rescue Mission senior leaders will also be asked to respond to questions regarding their spiritual beliefs and it will examine how their spiritual beliefs influence the leadership in their faith-based social service organizations. The face-to-face interviews are expected to take 15-25 minutes to complete. All of your responses will be held strictly confidential by this researcher. Your name will not be reported with your responses. All data will be individually reported. Please keep the debriefing statement that describes the study in more detail. If you have any questions about the study, please feel free to contact Dr. Rosemary McCaslin at (909) 880-5507. You may receive results of this study upon completion after September 2008 at your congregation or mission.

By placing a check mark in the box below, I acknowledge that I have been informed of, and that I understand, the nature and purpose of this study, and freely consent to participate. I understand that I am free to withdraw from the study at any time. I also acknowledge that I am at least 18 years of age.

Place a check mark here ☐ Date: _____

APPENDIX C
DEBRIEFING STATEMENT

DEBRIEFING STATEMENT

The study that you have just completed was designed to examine leadership styles in faith-based social service organizations. In this study, the researcher explored the attitudes and behaviors of spiritual leaders in two different faith-based social service organizations in an effort to demonstrate the value of spiritual leadership.

This researcher, Veronica Esqueda examined the spiritual beliefs of these leaders as well as the 12 distinctive characteristics in order to determine the role that their spiritual belief plays in their leadership style as well as in their individual character. The questions were designed for servant leaders to examine and rate themselves as servant leaders and to create awareness of the significance of spiritual leadership in their lives and leadership roles.

If you are interested in the findings of this study you may obtain the results upon its completion as a copy of the results will be made available at your congregation or mission.

If you have any questions about this study please feel free to contact Dr. Rosemary McCaslin at (909) 880-5507. If you would like to obtain a copy of the results, please contact the church or mission after September 2008. Thank you for your cooperation and assistance with this endeavor!

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